

ST. AUGUSTINE'S messenger

Volume XVI

BAY ST. LOUIS, MISS.

Number 1

NOVEMBER

1938

FEATURING

**The Papacy
and the Negro**



True Catholicity



After 75 Years



News Flashes



Christ The King

A Call to the Front



Christianity and Race



History of St. Rose De Lima Parish



**Mission Crusade and Negro
Apostolate**

INTENTIONAL SECOND EXPOSURE

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Editor's Note

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**Mission Crusade and Negro
Apostolate**

I DO BELIEVE

in the furtherance of a native clergy—such should be the attitude of every good Catholic; and this conviction of being a member of the Universal Church should express itself in active support.

Mission alms are necessary today; for a large number of native clergy should be educated to spread the Gospel. Over 12,000,000 Negroes are awaiting the saving message of Christ, and we ought to do our bit towards the salvation of their souls by making an offering to those missionary candidates who are poor. Such contributions are the best possible investment, yielding a hundredfold return.

By means of your contributions you can aid us to send more native clergy to the Southern mission fields, and save more souls. Mission alms are an important duty of the lay apostolate.

The following are a few figures for your consideration. Select one or the other according to your means.

A Perpetual Scholarship.....	\$5,000.00
Complete Scholarship for one candidate.....	2,500.00
Four-year Scholarship for one candidate.....	1,000.00
One-year Scholarship	250.00
Expenses for four candidates a month.....	100.00
Expenses for one candidate a month.....	25.00
Expenses for one candidate a week.....	5.00
Expenses for one candidate for half a week.....	2.50
An alms which most readers can afford.....	1.00

Reverend and dear Father:

I enclose the sum of \$..... for the education of well deserving and poor missionary candidates.

Name

Street

City *State*

ST. AUGUSTINE'S messenger

Published four times a year, January, March, May, November, by St. Augustine's Seminary, Bay St. Louis, Miss., for the education of a native clergy.

Entered as second-class matter January 26, 1926, at the Post Office of Bay St. Louis, Miss., under the Act of March 3, 1879.

Subscription 25 cents a year November, 1937 N. L. Schuler, S.V.D., Editor

POOR SOULS

THE test of true love, is the fidelity we show in our remembrance of those we once cherished in this world. They are gone from our sight, but they live on in eternity. True love never dies. Many of our kith and kin are undoubtedly in Purgatory in great suffering and torment, but what are we doing to alleviate their desolation? Are we indifferent to their appeals—negligent to their needs, and are they gone from our memory so soon? By showing charity towards them, they in turn can obtain many favors for us; they are not indifferent to our wants; they are not negligent to our crying needs in this world. The souls in Purgatory do not forget. Shall we forget?

Therefore, regularly each year do we call on our friends and benefactors, to send us the names of those whom they want us to remember at the Holy Sacrifice of the Mass. The intentions of our friends and the departed are remembered and offered up daily at Mass, during the whole month of November.

Let us not be cold and callous; let us not turn a deaf ear to the continual appeal to us, in their most desolate state: "Have pity on me, you at least, my friends, and set me free, to bask in the sunshine of my heavenly home."

ALWAYS GRATEFUL

THIS magazine, as our readers know, is the mouthpiece of St. Augustine's Seminary, whose sole purpose is the education of colored young men to the priesthood and brotherhood in the Society of the Divine Word. Poverty is no bar to entrance, provided the young man is properly recommended. Your great charity, and generous cooperation, has enabled us to keep our seminary agoing. To keep the seminary in its line of work, calls for no little effort. It is a pleasure for us to gratefully acknowledge that your kindness has sustained us in our endeavors. Your helping, dear reader, is a source of comfort, and we wish you to feel that we appreciate the goodness of your heart.

St. Augustine's Seminary is the only one of its kind in the United States. Therefore, during this present school-year, may we again be assured of your charity towards us and the work which we are engaged in? Blessed are the hands that share their portion with the needy. Mercy they have shown, and mercy they shall receive. God will not forget them, nor will they be forgotten by us who are recipient of their bounty.

The Papacy and the Negro

By Joseph Bowers, S.V.D.

SHORTLY before the Civil War, a New Orleans family, bringing with them a slave-girl for the services of the house had settled in the Eternal City. In 1856, the family decided to return to the United States. Marguerite, as the young slave was called, had been confirmed



His Holiness Pope Pius XI

while in Rome. Shortly before the return voyage, she expressed her desire to see the Vicar of Christ and obtain his fatherly blessing; and somehow or other this wish was made known to the Supreme Pontiff.

Next day a papal dragoon was seen riding up and down the Via Condotti, making inquiries at various places for Mademoiselle Marguerite, for whom he had a letter of audience with the first sovereign in the world. After an infinity of trouble, the letter safely reached its destination, and at the appointed hour Marguerite found herself in the reception hall of the Vatican, amid the crowd of the well-born who were about to leave Rome after the Easter festivals. The poor shrinking African girl naturally fancied she must wait until all the great folk had been presented to the Holy Father. But

lo! the first name called out by the chamberlain-in-waiting is, "Mademoiselle Marguerite!" And she is ushered trembling and amazed, into the presence of Pius IX. A voice of touching sweetness and gentleness soon inspired her with confidence. "My child, there are many great peo-

ple waiting, but I wish to speak to you first. Though you are the least upon earth, you may be the greatest in the sight of God." The Holy Father then conversed with her for twenty minutes. He asked her about her condition, her fellow-slaves, her hardships. "I have many hardships," she replied, "but since I was confirmed I have learned to accept them as the will of God." He exhorted her to persevere, and to do good in the position in which she was placed; and he then gave her his blessing. He blessed her, and blessed all those about her, so that this poor slave carried with her from that memorable interview, greater courage to face the toils of life.

This striking incident from the life of Pope Pius IX, beautifully exemplifies the attitude of the papacy towards the more recently civilized races of the world. The See of Peter has ever set its face

against the divers forms of race prejudice, which have constituted one of the chief obstacles against the gathering of all the nations into the fold of Christ, as children of one and the same Father. We read in the Acts of the Apostles how the first Vicar of Christ having been "taught by God, to call no man common or unclean," addressed his brethren and told them that "God is not a respecter of persons, but in every nation, he that feareth him and worketh justice is acceptable to him." (Acts X, 34, 35.)

Carrying on the tradition of his office, our Holy Father Pope Pius XI, recently denounced the prevailing cult of racism declaring that "to be Catholic means to be universal, not racial, not nationalistic, not separatist. Humankind, the whole of humankind, is a single great universal human race. All men belong to one great family. We do not want to cut off anyone in the human family."

The annals of church history, which record missionary efforts for the evangelization of the native races, reveals the keen personal interest of the Popes in the conversion of the Negro races. The limits of the present article allow only the citing of a few items chosen at random from the "res gestae" of mission history.

In the thirteenth century, which marked the beginning of a great missionary movement, we find that Honorius III, Gregory IX, Innocent IV and Alexander IV, granted special privileges to the Mendicant Orders, the better to enable them to pursue their work for the conversion of the pagans, prominent among which were their missions to the Nubians and Ethiopians. Pastor, in his *History of the Popes*, laments the fact that the labors of the Popes of the fourteenth and fifteenth century for

the conversion of heathen nations, among which we again find cited Nubia and Abyssinia, have been so little appreciated in our own age.

Early in the fifteenth century Portugal was commissioned by several Popes, *e.g.*, Martin V, Eugene IV, Nicholas V with the task of colonizing and Christianizing the the West Coast of Africa which had been discovered by navigators of that country. In the year 1513, according to Cardinal Hergenother, a royal legation was sent from the Congo to visit the Papal See. It was kindly received by the reigning Pontiff Julius II. At the same time several natives were sent to Spain to be prepared for the priesthood.

This interest in the winning of the darker races, as well as their more favored brethren, for the kingdom of Christ, was not merely a passing whim of one or the other Pope, but from the nature of the case inherent in the office of the Vicar of Christ. The kings of the Iberian Peninsular must well have realized this, for some years later John III of Portugal sent a highly-colored account to Pope Clement VII, stating that the entire Congo region had been converted to the Catholic faith. The sober truth, as Dr. Schmidlin points out in his *Mission History*, was that the king and a few chieftains had embraced Christianity. But the Catholic monarch, doubtless, thought to please the Holy Father by painting in glowing colors the progress his sons were making in evangelising the Dark Continent. In the following century, we find Urban VIII in correspondence with a native African prince, and Paul V keeping up the interest of Portugal in the Abyssinian mission.

Not only were the Popes eager for the spiritual welfare of their colored charges, but they stood

(Continued on page 13)

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(Continued on page 13)

History of St. Rose De Lima Parish

By Joseph Holken, S.V.D.

THOUGH the parish of St. Rose de Lima at Bay St. Louis was established only a little over ten years ago, it does not mean that the colored people of the Bay had been neglected till that time.

In 1868 Pere Le Duc mentions in a letter to his Bishop his colored school

numbered 24 children. Slowly the number increased and in 1886 we find 35 boys and 50 girls. The year before, the good Sisters of St. Joseph had taken charge of the school, which accounts for the increase. For the next few years the number of children varied only slightly and the total Catholic colored population of Bay St. Louis amounted to about 400.

A change came in 1921. Very Rev. A. Gmelch, realizing that his parish was too large and that the Negroes needed more care, contacted the society of the Divine Word. In July of the same year, a contract was signed that the society would take charge of St. Rose School immediately and that after five years a new parish would be formed. Rev. A. P. Heick, S.V.D., took up residence in Bay St. Louis, but the Sisters remained in charge of St. Rose School. When in 1922 Father Christman, S.V.D., bought property at the Bay for the future St. Augustine's Seminary, he became



St. Rose de Lima Church

acting principal of the school.

In 1923 the Seminary for the colored was moved from Greenville, Miss., to Bay St. Louis. Rev. F. X. Baltes, S.V.D., a teacher at the Seminary, was appointed head of St. Rose School. Today he still tells with his usual good humor how he had

to "step on" the old "Lizzie" to do justice to his position. From the beginning it became evident to him that the school needed resident Sisters. In 1924 the first four Missionary Sisters, Servants of the Holy Ghost, arrived. The school attendance increased from 65 pupils to 155. That brought a new problem. A new school building had to be provided. Donations were solicited. Mother Katherine Drexel gave \$4,000; the Society of the Divine Word \$1,500 and the parishioners contributed \$1,000. The new building rose and is still a fine structure.

Time drew near for the complete separation. So far a little chapel in the school had served for the children. This chapel would never do for the whole congregation. Through His Excellency, Bishop Gerow, Father Baltes received \$3,000 and Mrs. A. Burke donated \$1,000. The rest had to be raised by a mortgage. On August 28, 1926, St. Rose de Lima Mission was declared distinct and independent from the parish of Our Lady

of the Gulf. Father Baltes was made its first pastor.

Then came the great day. On November 14, 1926, the new church was dedicated by Bishop Gerow in the presence of 11 priests. To add to the solemnity of the occasion, 42 persons made their first Communion in the morning and were Confirmed in the afternoon. The parish of St. Rose de Lima had become a reality. Now it became necessary, too, that the pastor should have his residence near the place of his activity. A house was bought and remodeled into a rectory.

When the number of Sisters increased with the number of pupils, larger quarters had to be found for them. With the help of the Bishop, who promised between a thousand and fifteen hundred dollars, and a gift of \$2,000 from the Society of the Divine Word, the new building was started. When the Sisters returned for their 1927 school term, they moved into the new convent. Now the whole plant was complete. To think that in such a short time a new church, school, convent and rectory were built, speaks well for the energy of the pastor, the kindness of his benefactors and the co-operation of the parishioners.

Then came words from Techny,

Ill., in 1931, that Father Baltes would be transferred to Jackson, Miss. It was heart-breaking news for the pastor as well as the parishioners. On November 27, Rev. John Hoenderop, S.V.D., took charge of the parish. He continued the work of his predecessor and became very popular with all. On January 14, 1935, Father John Holken, S.V.D., took his place. He put a new roof on the school, enlarged the playgrounds and installed a new sanitary system for the school.

The number of children has remained the same for the last few years. At present there are 183 in the grammar school and 50 in high school. The high school is on the list of approved Negro schools. The Knights of Peter Claver, Ladies' Auxiliary, Blessed Virgin Sodality, Children of Mary and Holy Name Society have been established. A few months ago the St. Vincent de Paul Society was established and is doing excellent work. The reception of the Sacraments is very satisfactory. Last Easter there were eight converts and there is hope that many others will follow. At present the parish has 710 Catholics. From the parish one candidate is studying for the priesthood at St. Augustine's Seminary and another candidate entered the convent this fall.

This Is News to You!

Have you ever heard about the BIG project in the LITTLE town? Briefly, it is this. In the little town of Bay St. Louis, Miss., the big project of educating boys for the worthy reception of the priesthood is in full swing. Ever since its inception some fifteen years ago, God has blessed the institution in a special way. Success has attended the efforts of the Society of the Divine Word in furtherance of a noble cause.

But at this juncture NEED knocks at our door. There is dire need of a substantial kitchen and dining-room. Something MUST be done to secure the health of these sturdy young men who are to give back to God every ounce of their energy. Therefore, we beg you, dear friend, by the charity which the good God has placed in your heart, to help us. No donation will be too small. Send your mite to:

THE REVEREND RECTOR

ST. AUGUSTINE'S SEMINARY,

BAY ST. LOUIS, MISS.

A Call to the Front

AN APPEAL for priests ordained since 1929 to volunteer for the apostolate among the Negroes has been made by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati.

"We need earnest, self-sacrificing young priests who will be willing to give at least 10 years of their lives to the ministry of souls among our neglected colored people of the archdiocese," Archbishop McNicholas states. "Priests who are true spiritual fathers to Negroes will have many extraordinary consolations in their missionary labors.

"The Catholic Church recognizes the human dignity of the Negro," Archbishop McNicholas points out. "It is important today to study her doctrine and historical position on the unity of the human race and on the essential dignity of every human being, when so much nonsense is rampant and so much false propaganda is sent broadcast about 'inferior races' by tyrannical governments as a justification for persecution. The judgment that many persons have about the Negro's being scarcely human and hopelessly inferior is morally wrong.

"Let us realize very frankly that there are many problems to be solved in the Negro apostolate. In order to solve them satisfactorily, we should be thoroughly informed about the injustice which the colored people have suffered and are

suffering. Cincinnati needs many thoroughly disinterested leaders both white and colored, to labor among our Negroes in order to correct the injustice. The sadder the plight of the Negro and the greater the injustice to which he is subjected, the more claim he has on us priests as spiritual fathers.

"The Catholic Church can do more than any other force to solve the problem of the Negro in our country. *Without earnest, self-sacrificing priests we shall have no solution.* The work among our Negroes in Cincinnati has been manifestly blessed by God. We must not rest satisfied, however; there should be a much greater development of this apostolate. We need small churches, simple schools, social centers, many communities of Sisters working among the colored people; but our greatest need at the moment is a considerable increase in the number of zealous priests. If we secure them, we shall find the means necessary to provide for our other needs.

The priests who offer themselves, the Archbishop says, "must be ready for many sacrifices. They should be eager to study the mentality of the Negro, anxious to help him in every way possible, ready to defend him and to make appeals in his behalf, resourceful in having thousands investigate the position of the Church, and patient in dealing with him as long as he shows the minimum of good will."

Man's Heart

Man's love is quickly given
And sometimes quickly killed;
Man's heart is easily broken—
But seldom easily healed.
A careless word can cause a heart
Such crucifying pain;

A tender word that brings a smile
Is never spent in vain.
For the more you spend of kindness,
The more you have to spend;
And everywhere you go you know
You're bound to make a friend.

Mission Crusade and Negro Apostolate

By George Chachere, S.V.D.

THE CATHOLIC Students' Mission Crusade (C.S.M.C.) is an organization of Catholic youths whose purpose is to win "The World for the Sacred Heart." That the American Negro is part of this world conquest for Christ in the minds of these lay apostles is vouched for in the words of a Crusader of All Saints High School, Detroit, Mich.: "If we profess to be members of the C.S.M.C. we must be concerned with the Negro apostolate." Through study, prayer, and sacrifice for the conversion of the American Negro, directed from the Crusade National Center at Cincinnati, Ohio, this conviction of the Crusaders is converted into PRACTICAL action.

Study of the Negro is of primary importance in this as in any mission activity. For knowledge alone begets love, love that is measured by prayer and expressed by sacrifice. The following facts, authentic because they are taken—almost entirely—from the C.S.M.C. National Publication, *The Shield*, will give testimony of the Crusaders activity for the Negro.

When the Rev. John T. Gillard, S.S.J., prepared for publication in 1934 the first official study book on the Negro apostolate for C.S.M.C. use, the expenses of printing were defrayed by a Crusade Unit of Cincinnati, Ohio. The Greater Cincinnati Local Conference gave the proceeds of its annual card party in 1934 as a gift to the Crusade National Headquarters for the printing of Father Gillard's book. This study outline has been received with general enthusiasm and interest. Its pages are well-thumbed. How could it be otherwise once the Crusaders realize that in it is contained the tragedy

of the Sacred Heart persecuted in His colored brethren. The demand for this book has grown apace in Crusaders' hearts with their desire to make reparation for offended Love, and now the book is being prepared for its fourth revised printing.

To the La Salette Academy Unit, Covington, Ky., was awarded the distinction of having received first honors for completion of a study course based on "The Negro American." During two school terms ten or more Units reported that their members had studied the Negro American very thoroughly. As many more Units, during the same period, strove to learn something of the Negro by debating and discussing topics pertaining to the Negro Apostolate.

And yet another device for imparting knowledge and love for the Negro was found by a Crusader of Loretto Academy, Kansas City, Mo. A play entitled "Salvation for the American Negro" was written to portray the work accomplished by religious schools for the Negroes.

Pope Pius XI, in an audience with Archbishop Beckman, said in approval of the Crusaders plan of mission study: "This is what I want the students of America to do."

The Holy Father encourages this study only because it leads to prayer. Prayer, continuous and habitual, is absolutely necessary for the conversion of souls, for the success of the C.S.M.C. in winning the Negro for the Sacred Heart. He does well to sweat his very life. He maintains that "a missionary away for the heathen. However, if prayer be lacking his efforts will

(Continued on page 15)

TRUE CATHOLICITY

THE Catholic Action of the South, voices our same opinion of true Catholic doctrine on a native clergy, when it says:

"No greater proof can be furnished of the real Catholicity of the Church of Rome than this establishment of a native episcopacy and *native clergy* in the lands newly won to Christ. No distinction as to race or color mars the world embracing scope of Her plan. This is not a national Church—one to be influenced by the dictates of rulers and kings. . . . It is a Church of all peoples, of all times, established by an Omnipotent God-Man who created all men.

"A present-day indication of this Catholicity was the ordination on June 4 last of 23 priests in the Cathedral of Zi-ka-Wei, near Shanghai. . . . This ceremony constituted one of the largest ordination groups in the mission history of China.

"It is a consoling thought to remember this third mark of our Church. On the other hand, it may prove a terrifying idea to many who style themselves as "good Catholics" but who feel that the limit of charity is reached when they contribute to parochial or even national needs. As true Catholics their generosity should extend to the farthest corners of the earth. The Redeemer they profess to love died not only for the Americans, English, Irish, Germans and Italians, but for the Africans, Chinese, Japanese. Polynesians and Indians as well."

At St. Augustine's, this coming year, we shall, again, have that same proof of the Catholicity of the Church, when 5 colored seminarians will be ordained to the priesthood. This ordination will give a total of 11 colored priests to the Society of the Divine Word.

► Pointed rag

◄ A Good solut

IF I refuse to give anything to the furtherance of a native clergy this year, I practically cast a ballot in favor of the recall of every native priest from the Southern mission fields.

IF I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.



RESOLVED:

I do believe greatly in native clergy before, I to the native gy and t

Christianity Trium Over

FOR MANY years all first class colleges for women in the East have admitted Negro students. Catholic colleges, however, have bowed to the unjust race prejudices of students of alumni and have barred their doors to Negroes. This year, however, saw a change which may start a trend towards Christianity in race relations in Catholic colleges. For when the school year opened at Manhattanville College of the Sacred Heart, New York City, in the fall it enrolled its first Negro student.

It is reported that an anonymous letter of protest was issued by an infuriated alumnae. However, it may be happily recorded that the majority of the Sacred Heart Alumnae rose above racial prejudices and gave their support to Mother Dammann, president of the College.

As Mother Dammann said, prejudice comes from snobbishness, from narrow

Paragraphs ◀

Good solution ◀

IF I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord intended that His soldiers are under marching orders always. They are commanded to "Go!"

IF I advance my offering beyond former years, then I favor an advance movement in the conquest of the new Southern territory for Christ.

greatly increasing the present number of before, I will increase my former offering and the Southern missionary work.

Over Snobbishness

ness of outlook, from not knowing enough, "education" which is not really education, but a one-sided form of instruction, and selfishness.

This particular colored girl is the daughter of parents who are not only Catholics, but college graduates. Her high scholastic record and her cultural background in justice entitle her to complete her education in a Catholic college.

As Mother Dammann asserted, "She is not coming to college to make social contacts. Her ambitions are far wider and deeper than that. She is coming for an education that will equip her for the uplifting of her own racial group. She needs such an education for leadership among her race. Manhattanville is a Catholic college equipped to give it to her. Can we in conscience refuse to admit her, when all the first-class Eastern colleges for women admit Negro students?"

JANUARY 1, 1863, is the date of one of the most important events in American history. It is the date when America began to find its soul; when human rights began to outweigh property rights. On this event *The Colored Harvest* asserts:

"Seventy-five years ago—1863—Abraham Lincoln's pen scratched his signature on the Emancipation Proclamation and gave freedom to 4,000,000 Negro slaves within the borders of the United States. Never in the history of mankind were so many human beings released from bondage and thrown on their own by such a simple act.

"If the act of emancipation was simple, the work of emendation was most difficult. Through slavery the Negro had been emasculated of even those human rights which are primary to and inherent in human personality—he was a chattel, no man. Through freedom the Negro was given opportunity to prove to the world that he could rise to heights and stand with the best. The progress which the race has made during the past three-quarters of a century is such that no one can deny its potentialities, for never in the world's history has a people gone so far in so short a time.

"Yet, if we read aright the signs of the times, the Negro has not made commensurate progress in one department—the spiritual. When his hands were shackled his spirit was free and did soar to the heights of Heaven, as instance the beautiful sentiments of the Negroes spirituals. While the relative number of Negroes claiming church membership has increased since the turn of this century, it is worth noting that most of the increase occurred during the early years; of late there has been a slight loss."

News Flashes

FLASH!—The faculty building is again bustling with life and activity. During the summer months a deathly calm had taken possession of it, for most of the priests were engaged in parish work throughout the Southland.

FLASH!—Two new professors are on the staff this term. They are the Reverends Alphonse Hotze, S.V.D., and William Schaps, S.V.D. Father Schaps is Assistant Prefect of Students. Father Hubert Posjena, S.V.D., assumes the trying role of Prefect of Students. Father Schaps, being tall in stature, will naturally make a good overseer of the students, since he is able to see over almost anything. Father Hotze has charge of the seminary band.

FLASH!—Father Clarence Weber, S.V.D., who for the past five years was stationed at the seminary, has been assigned to St. Nicholas Church, St. Louis, Mo. Although we are sorry to lose him, we nevertheless rejoice that he is now able to carry on the work of an active missionary.

FLASH!—From August 28 until September 4, the entire faculty was on retreat. With renewed spiritual and physical vigor they are fully prepared to endure another year of pedagogical labors, striving to form youthful hearts into priestly hearts.

FLASH!—With great reluctance the scholastics closed the portals of their summer villa, "Sunnybank", and returned to the seminary, to take their stand at the battlefront of studies. Besides enjoying the aquatic sports of swimming and boating, pushing a certain popular mechanical contraption, commonly

designated by the name of lawn-mower, was a daily pastime for several scholastics.

FLASH!—In preparation for the National Eucharistic Congress, several seminarians were kept busy this past summer preparing our booth for the mission exhibition at the Congress. The booth gave detailed information in print and pictures about St. Augustine's Seminary and the Southern missions of the Society of the Divine Word. This exhibit was held in the Municipal Auditorium of the Crescent City.

FLASH!—During the last week of June, the number of scholastics was augmented by three. Charles Henry, Thomas Jones and Harold Perry returned from the Society's novitiate at Techny, Ill. The major seminary numbers 16.

FLASH!—From August 30 until September 8, all the seminarians made their annual retreat. Father Augustine Loechte, S.V.D., a most capable retreat master, journeyed from our seminary at Techny, Ill., to conduct the Spiritual Exercises. On the morning of September 8, thirteen scholastics renewed their Holy Vows; six of them for life.

FLASH!—On September 9, a Solemn High Mass was celebrated in honor of the Holy Ghost beseeching His blessing upon the new scholastic year. Two days previous to this, the students pulled in from their three months vacation. All of them look hale and hearty, well refreshed by various summer activities, which to be sure, did not center around any particular textbooks. Thirty-nine in all are on the roster. Fourteen new names and faces were in the line-up for roll call. If noise is

any criterion at all for activity, then they are full of energy and life. With the ultimate goal of the Holy Priesthood beckoning them onward we feel certain that they will, one and all, give their best in work, prayer and play for the greater honor and glory of God and salvation of souls.

FLASH!—The students' retreat was conducted by Father Hotze, S.V.D., who gave them ample spiritual food for thought and aroused all to a high pitch of enthusiasm for their exalted vocation. Well, now that they are back to classroom routine, we shall leave them to their studies, wishing them the greatest of success in their academic endeavors throughout the coming year.

FLASH!—The large number of visitors who registered in the ledger shows that St. Augustine's Seminary was not forgotten during the sweltering summer months. Many of these visitors were either studying, teaching or vacationing in the South and made it a special point to visit the seminary. We gratefully appreciate their interest in our work and cordially invite them to return at their pleasure.

FLASH!—The S.V.D. missionaries laboring on the Southern missions assembled here during the second week of June to make their annual retreat and enjoy a brief respite from their arduous labors.

FLASH!—An observation tour through our park, garden, and buildings tell you at a glance what our good brothers have been doing during the summer months. Strolling through the park, you notice the flower-beds and lawns in orderly fashion; peeping into the auditorium, you note freshly painted walls; gazing upon the brothers'

building you see for yourself just how attractive a few cans of paint and a little energy can make an edifice look. Several of the brothers were busy for the greater part of the summer harvesting a most copious crop of corn, tomatoes and beans. Much of this produce has been canned for winter consumption under the capable direction of Father Peter Oswald, S.V.D., gardener-in-chief at St. Augustine's. Upon several occasions the brothers were the guests of the scholastics at the summer villa. Together they had a most enjoyable time engaging in many forms of interesting and wholesome amusement.

FLASH!—The Reverend Peter Oswald, S.V.D., the Reverend Cosmos Schneider, S.V.D., and the Reverend Anthony Jacobs, S.V.D., celebrated their silver sacerdotal jubilee on September 28. The silver sacerdotal jubilee was a joyful occasion. The event commemorated the ordination and the twenty-five years of priestly labor in the vineyard of the Lord. Twenty-five years of service may be a short time, but how many acts of priestly zeal and fervor can be crowded into that period of time! As a dispenser of God's mysteries, the priest is a great benefactor of mankind; and one cannot properly gauge the full extent of his works till the curtain falls and the light of God illumines the works of men. *Ad Multos Annos!*

Flash!—On Sunday, October 2, six seminarians at St. Augustine's Seminary will be ordained Subdeacons by the Most Rev. Bishop Gerow. These same six will be ordained deacons on Sunday, December 11. The date for ordination to the priesthood has not yet been decided.

Christianity and Race

TO CATHOLICS, no matter of what race, Christianity appears as the most fitting and appealing religion, the only religion. It has the magnificent universality of truth. All human beings are members of one great family, all spring from one original pair, all have essentially the same blood, the same gifts of intellect and will, the same final destiny. The separation into various tribes and nations, with a different history, language, and culture, is part of the Creator's plan. Racial traits are transmitted from one generation to another, through the blood, through physical descent, but each soul is a direct creation of God. Body and blood belong to the realm of earth and time, the soul belongs to the indestructible realm of eternity. The great beyond is something absolute for the individual and for human society. Our religion recognizes and confirms racial peculiarities, but denies their absoluteness. All human souls are burdened by original sin, and all need redemption, for the oneness of blood is undeniable. The message of the Gospel was meant for all, and, like St. Paul, the missionary

bishops of today ordain members of newly converted race priests and consecrate other bishops. All the inherited drawbacks of a race, combined with the general drawbacks of the whole human race, are met by the grace of God, to help human weakness. Christianity knows the weakness of nature, its proneness to errors of the mind and errors of the will, and holds out a remedy, the guide of infallible truth and the strength of God's imparted grace.

To attach to blood and racial qualities an importance which they cannot have in the eyes of God, the Father of all, is plainly wrong. He wants the variety of blood, in the unity of the spirit. He wants all to recognize their double citizenship—of earth and heaven, of Church and State, of race and mankind. To construct an artificial barrier between Christianity and a race, as is done in several parts of the world, by saying Christianity does not fit the old racial and pagan ideas of a race, is an unwarrantable interference with the plans of the Creator and the work of Christ's redemption.

The Christian Family.

YOUR MASS INTENTIONS ARE WELCOME

Having received many inquiries from the Reverend clergy and from friends among the lay people concerning our ability to receive Mass intentions, we wish to announce that such offerings are always accepted with sincere appreciation. We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the Seminary.

We shall be especially grateful to the Reverend clergy if they will kindly consider us when making disposition of their surplus intentions.

We are also in a position to accept intentions for Triduum and Novenas of Masses, also the so-called Gregorian Masses (thirty Masses said on thirty consecutive days). All intentions forwarded to us are guaranteed prompt and conscientious attention.

THE PAPACY AND THE NEGRO

(Continued from page 3)

steadfastly against exploitation of the natives by the European nations, or by various religious orders. Especially noteworthy was the stand they took against slavery. Thus from the beginning of the fifteenth century, and through the succeeding periods of discovery and exploration, we hear the supreme Pontiffs raising their voices against that nefarious trafficking in human flesh. For instance, Pius II in 1462, Urban VII in 1639, Pope Benedict XIV in 1741, Pius VII and Gregory XVI in the nineteenth century. In more recent times we can point to Leo XIII's vigorous support of the anti-slavery movement of Cardinal Lavigerie.

But the interest of our present Holy Father in the colored portion of his flock has perhaps eclipsed that of all his predecessors. To his fatherly solicitude can be traced the increasing zeal for the conversion of the Negro on the part of the hierarchy in America. He has repeatedly spoken words of encouragement to the heads of various orders, as well as individual apostles at work in the colored harvest field. Under his benign influence the number of Negro priests in Africa is now above the three hundred mark. The late war between Italy and Abyssinia has emphasized the fact that the only seminary in the Vatican City is the one for the training of native Ethiopians.

Nor is Pope Pius XI less interested in the only existing seminary for colored American Catholics. In a letter addressed to our Very Rev. Superior General of the Society of the Divine Word on the occasion of the opening of St. Augustine's Seminary he wrote: "To your new undertaking you are following the

very principle, which in so far as circumstances allowed, has always guided the Catholic Church. To this mother has arisen, especially in recent times a numerous progeny among the black races—a host of children who have frequently displayed virtues so splendid that they sealed their faith with their blood as in the most glorious epochs of Christian history. . . . The Negroes occupy enormous areas of the earth, and it is undoubted that these races in which the Church takes so loving and maternal an interest, gladdening them with the knowledge of her joyful message, will in the course of time be trained in all branches of human civilization, and will thus arise from their present lowly stage of culture, and attain a higher level in their mode of life and moral training. If, therefore, we wish to accomplish some useful and solid work in this field, it is indispensable that priests of the same race shall make it their life-task to lead these people to the Christian faith and to a higher cultural level."

When this interest, taken by the rulers of the Church in the conversion of the colored race, takes firm root in the clergy and communicates itself to the laity through the medium of Catholic Action, we will see wonderful results in the field of convert-making, both at home and abroad. May the day soon come when the Negro races will hasten to enter through the portals of the Catholic Church, which have been held open through the centuries by the Vicars of Christ.

Negro Education in United States

THE MONTH of June witnessed the opening of the several colleges and universities throughout the country. It saw many youths full of the zest of life enter upon different walks in life. Tens of thousands strong, they went forth to take up their places as responsible and respectable citizens of this grand Republic. One need not be a prophet to say that success will attend the efforts of many and not a few will find the going tough in a rough and unfeeling world.

Of these thousands a considerable number above 3,000, graduating from mixed and segregated schools of higher learning in the United States, were members of the Negro race. The Doctor of Philosophy degree was conferred on nine Negroes.

Negro colleges had an enrollment of 22,361 during the past year, with Howard University of Washington, D. C., having the largest enrollment of 2,240. More than 2,500 colored students were enrolled in mixed schools, 192 of whom received the bachelor degree.

Gratifying is it to relate that considerable progress has been

witnessed by Catholic institutions of higher learning for colored. The one and only Xavier University of New Orleans, Louisiana, conferred seventy-three degrees; Saint Emma's Industrial School of Virginia graduated nineteen cadets; Saint Francis de Sales Institute (State-accredited high school), twenty-three; Van de Vyer School (Domestic Arts and Commercial School), forty-nine; Immaculate Conception High School of Charleston, South Carolina, sixteen; and, Saint Elizabeth's High School of Chicago, graduated eighteen.

In spite of the fact that very little consideration is given to the education of the Negro, it is estimated that 3,000,000 Negro youths between the ages of five and seventeen are attending schools in those states where separate schools for Negroes are maintained and another half million in the rest of the country. Negro high school pupils are variously placed between 135,000 and 175,000.

In Catholic Schools (elementary and high) for Negroes are about 50,000 pupils enrolled. No figures for the number of those attending mixed schools in the United States are available.

I Hope! I Hope!! I Hope!!!

A library of books does not make anyone wise, but affords everybody opportunities to drink at the well of wisdom. At present many new books are needed to meet the requirements of a college library. Therefore, we appeal to you, dear reader, you who know the fascination of good books, you who like to see others enjoy reading. Kindly spare a moment to look over your shelves now. Choose a few books—novels, biographies, travelogues, etc., which, tho, useless to you, may help our students while away many pleasant hours of fascination and inspiration between their periods of work and study. The library for our priests and brothers also needs replenishment from time to time. Theological, ascetical, and scientific books will be gladly accepted. ANY book, suitable for students, brothers, and priests, will be welcomed with joy and gratitude.

DO YOU REMEMBER what a book meant to you when you were young? Give one—or many—of the sort you liked best to St. Augustine's Seminary, with your compliments.

MISSION CRUSADE AND THE NEGRO APOSTOLATE

(Continued from page 7)

be sterile. Therefore, a campaign to establish the habit of prayer for the missions is necessary." Realizing the value of prayer for the success of their work, priests on the Negro missions can rejoice to know that three Junior Units of the C.S.M.C., could give the following spiritual offering for the months of vacation: Masses, 7,800; Communions, 4,400; Rosaries, 4,000. And this spiritual gift was made by a mere fraction of the nation-wide series of C.S.M.C. Units. How many and various, then, are the prayers offered up daily for the conversion of the Negro by the 500,000 Crusaders enlisted in some 2,500 Units.

By material and personal sacrifices Crusaders express their love for the Negro American. Although the account of Crusade mission sacrifice is by no means complete, nevertheless, the few offerings stated here will serve to show that the Crusaders have a practical love for the Negro, a love that is shown by deeds worthy of the name of sacrifice.

The Crusade Unit at Notre Dame Seminary, New Orleans, La., has sent St. Augustine's Seminary more than 100 lbs. of cancelled-stamps yearly for the past four years. This gift of no small value has been the chief and practically the only source of financial income of our Junior Crusade Unit, The Regina Apostolorum. Coming from future priests who will labor in the same section of the country as we, this interest gives promise of years of mutual cooperation in the work of bringing the Negro to the feet of the Savior.

With the neat sum of \$800 the Cincinnati Unit helped Father Murphy in his efforts to give the Negroes of Lockland, Ohio, a church and a school.

The Crusade Unit of St. Adrian High School, Adrian, Minn., recently adopted a seminarian at St. Augustine's Seminary. Their interest in the Negro will live and grow for years through the future labors of their adopted missionary. The members of St. Anne's Mission Club, East Moline, Ill., outdo each other in their sacrifices for our noble cause.

For the past few years the Crusade Unit in Rome, Italy, has sent a yearly donation to St. Augustine's Seminary. And last year the Unit at Bishop McDonnell Memorial High School, N. Y., sent the seminary a check for \$30.00. The seminary is also indebted to the following Units for their cooperation: St. Philip Neri Unit, St. Francis, Wis.; St. Agnes Academy, Indianapolis, Ind.; Diamond Mission Unit, Institute of Notre Dame, Baltimore, Md.; Mother Seton Veteran Unit, Baltimore, Md.; Mount de Chantal Academy, Wheeling, W. Va.; Academy of the Visitation, St. Louis, Mo.; and Marycliff High School, Spokane, Wash. Besides these Units many more showed their interest and cooperation in furthering the education of the Negro to the priesthood and religious life.

In these few facts a noble spirit was shown inasmuch as the Crusaders gave generously of their possessions. More noble by far, however, is their spirit of sacrifice that prompts the giving of themselves for the cause of Christ. The Cincinnati Veteran Conference was aware of the fact that personal service is the best possible contribution that can be made for the Negro Apostolate and consequently supplemented their financial donation to Father Murphy by conducting classes in Christian Doctrine for the young people of the Lockland, Ohio, mission. And this same spirit of personal service was

shown in Henderson, Ky., where the Crusaders of Holy Name High School taught Sunday classes to the colored children of that city.

This Crusade campaign in the Negro Apostolate had its origin and its greatest support in the last National Crusade Conventions, Father John Dudine, a charter member of the C.S.M.C., and now pastor of St. Augustine Mission, Louisville, Ky., enlisted the Louisville delegates to these gatherings to plead the cause of the Negro. Always strong in numbers and equally fervent for their purpose, their influence has shown itself in the adoption of resolutions that demand noble sacrifices for the social and Christian uplift of the Negro. These resolutions pledged Crusaders to "oppose all un-American and anti-Catholic principles embodied in race prejudice," to "refrain from acts and words which might blind the Negro to the true nature of Catholicity," and to "recognize that the Negro, as a human being and as a citizen, is entitled to the essential opportunities of life and the full measure of social justice." These resolutions were not definite enough. Accordingly at the C.S.M.C. Convention of 1937, Rev. Bernard Gerdon, delegate from St. Meinrad's Unit, St. Meinrad, Ind., played a very great part in the adoption of the resolution proposed by the Rev. C. J. Howard, S.V.D., and the Rev. J. T. Gillard, S.S.J., to the effect that "Catholic facilities for higher education be made available to Negroes who are able to meet the requirements of such institutions, and that delegates let authorities of their respective schools know they have no objection to the admission of Negro students."

Just a month after the passing of this resolution, the Crusade Unit at St. Paul's High School, Norwalk, Ohio, put its execution into

effect by expressing their willingness to have Negroes attend classes in their institution. Moreover, in conformity with the above-mentioned resolution in 1937-38 the College of St. Rose in Albany, N. Y., for the first time in its history, had a colored girl on its enrolment. Here are two great strides toward the realization of educated Catholic leaders of the colored people.

Considering the many difficulties created in the work of the Negro Apostolate by prejudice, Crusade activity is surely not the least among the many endeavors directed toward the conversion of the Negro. Much has been accomplished. For this the Negro is grateful. Far more, however, remains to be done before the day dawns when the American Negro will have had the Gospel preached to him, and when the Eternal Shepherd will call these His OWN. Full of the hope that the Catholic Students' Mission Crusade has instilled in the souls of those who hunger for the Truth, the American Negro can trust in the helping hand of these 20th century lay apostles. Because the Light of Truth, enkindled in Crusader's hearts by study, nourished and increased by prayer, and kept aglow by sacrifice, this Light, the Grace of the Gospel of Jesus Christ, will continue to dispel the dark night of unbelief that now enshrouds the soul of the Negro. Fired by that charity that is "patient, kind, beareth all things, believeth all things, hopeth all things, endureth all things," Crusaders will one day realize the fulfillment of their mission desire when the Negro World will have been won for the Sacred Heart.

Our Mother Of Perpetual Help Novena

INTENTIONS: { November 1-9 — For the poor souls.
December 1-9 — For the spread of Catholicism.

Dear Friend:—

How fortunate we are at times in suffering! If we cannot stop the pain, we can at least do something to relieve it. Thus mental and bodily ills become tolerable. But how unfortunate it is to be unable to relieve one's sufferings! The Holy Souls are in such a condition. They cannot lessen their pains; their time of gaining merit for themselves is past. They expect relief from the prayers and good works we offer up for them. We should, therefore, be very zealous in gaining indulgences, and performing good deeds for their relief. It is with this in mind that we have again for the intention of our November Novena—the Poor Souls in Purgatory. By relieving their pains by our prayers and good works we make for ourselves grateful friends and intercessors with God when we shall be in like need of aid.

It is reported that Communism is making rapid progress. One may ask: "To what is this rapid progress due?" Perhaps many answers could be given. There is one, however, to which all agree. The success of Communism is due largely to its work of propaganda. The Communists leave no stone unturned in order to spread their false doctrines and make fellow-Communists. Their zeal is worthy of imitation. We Catholics have the right doctrine. We should not allow any opportunity to slip by without our trying to spread Catholicism, and to gather more members into its ranks. Then others will be convinced that we are Catholics not only in name, but also in deed. "Words move, but examples draw," goes the old saying. Hence we have for the intention of this month's novena,—the spread of Catholicism. May our good Mother of Perpetual Help join her prayers with ours.

Send us your intentions a few days before the novena begins. Your intentions will be included in hundreds of prayers, if you join us in this monthly novena.

MAIL YOUR INTENTIONS FOR THE NOVEMBER NOVENA!

Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$

Name.....

Address.....

City and State.....

MAIL YOUR INTENTIONS FOR THE DECEMBER NOVENA!

Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers, and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$

Nome.....

Address.....

City and State.....

Are You Investing Blindly?

An Absolutely Safe And Conservative Investment!

The S. V. D. Annuity Plan

You will receive a high rate of interest (5%-7%)
AS LONG AS YOU LIVE.

You will know what your money is doing for
you while alive and also after your death.

You will share in the most meritorious work—
the salvation of immortal Souls!

INVEST WITH OUR ANNUITY PLAN AND
HELP GOD'S WORK.

What Is The Annuity Plan ?

Deposit any amount of money with our Society,
and we will give you 5%-7% interest on that
amount AS LONG AS YOU LIVE.

After your death the principal is used for the
education of colored priests.



Write today for a free booklet of the Annuity Plan.

THE REVEREND RECTOR

St. Augustine's Seminary

Bay St. Louis, Miss.

ST. AUGUSTINE'S messenger

Volume XVI

BAY ST. LOUIS, MISS.

Number 2

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The Holy Family

Do You Invest Blindly?

M.D. Annuity Plan

Why The Annuity Plan?

THE REVEREND RECTOR

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The Holy Family



I DO BELIEVE

in the furtherance of a native clergy—such should be the attitude of every good Catholic; and this conviction of being a member of the Universal Church should express itself in active support.

Mission alms are necessary today; for a large number of native clergy should be educated to spread the Gospel. Over 12,000,000 Negroes are awaiting the saving message of Christ, and we ought to do our bit towards the salvation of their souls by making an offering to those missionary candidates who are poor. Such contributions are the best possible investment, yielding a hundredfold return.

By means of your contributions you can aid us to send more native clergy to the Southern mission fields, and save more souls. Mission alms are an important duty of the lay apostolate.

The following are a few figures for your consideration. Select one or the other according to your means.

A Perpetual Scholarship.....	\$5,000.00
Complete Scholarship for one candidate.....	2,500.00
Four-year Scholarship for one candidate.....	1,000.00
One-year Scholarship	250.00
Expenses for four candidates a month.....	100.00
Expenses for one candidate a month.....	25.00
Expenses for one candidate a week.....	5.00
Expenses for one candidate for half a week.....	2.50
An alms which most readers can afford.....	1.00

Reverend and dear Father:

*I enclose the sum of \$.....for the education of well
deserving and poor missionary candidates.*

Name

Street

City..... State.....



ST. AUGUSTINE'S messenger

Published four times a year, January, March, May, November, by St. Augustine's Seminary, Bay St. Louis, Miss., for the education of a native clergy.

Entered as second-class matter January 26, 1926, at the Post Office of Bay St. Louis, Miss., under the Act of March 3, 1879.

Subscription 25 cents a year January, 1939 N. L. Schuler, S.V.D., Editor

Lasting Joy

EVERY Catholic household should strive to acquire that tranquil joy which we believe must have distinguished the home life of Jesus, Mary, and Joseph.

The brush of many a Christian artist has delightfully represented them to us in their little home at Nazareth. Mary, the Mother, sits at her wheel and distaff busily spinning. Joseph stands by his carpenter's bench with a saw in his hand. Not far away is his foster-son, Jesus, who is arranging some pieces of wood according to some plan of His boyish mind. He has placed them in the form of a cross! Whatever are His thoughts—peace and tranquil joy are reflected from His comely countenance. In the sunlight near the feet of Mary are two white doves picking crumbs which have been tossed to them; symbols they are of the peace and joy that reigned within the abode of those blessed souls where humility, patience, resignation to the will of God, and love for one another were the order of the day.

Did they have any sorrow? Oh yes! Probably more than other men have. But true to a Christian instinct, artists have never given to the countenance of Jesus, Mary,

and Joseph and expression of gloom of despair. Their faces are often sorrowful; but behind that sorrow there are discernable patience and resignation, the fundamentals of a deep and lasting joy. It is not sorrow which is the enemy of joy, but gloom, discontent, fretfulness, a want of love for God and our neighbor, distrust of others; and these never entered the house of the Holy Family.

My friends, do you wish to have this deep joy, this constant cheerfulness; do you wish to have at home the peaceful tranquility of the Holy Family at Nazareth? Then make your devotion to the Holy Family at the Crib this Christmas active and profound. It is not enough to whisper some prayers, to feel a stirring of devotion when we look upon the Crib. No! We must desire to suffer something for Christ, as the martyrs did; we must imitate the peace and the patience of the Holy Family when impatience, jealousy or anger, selfishness or revenge stir our souls, we must whip them down with courage in imitation of the meekness and charity of Jesus, Mary, and Joseph.

Principles Versus Prejudices

Editor's Note: The following is an extract from a talk delivered recently to the alumnae of Manhattanville College of the Sacred Heart, New York City, by its president, Mother G. C. Dammann, on the question of admitting Negro students to their institution. Some of the objections presented to the college are herewith answered.

A PART from the racial prejudice involved, many of them are based on a misconception of the nature of a college as a place for social contacts, and of the Alumnae Association merely as an organization for the continuance of such. A completely homogeneous student body is desirable in schools for adolescents and is, of course, the reason for the existence of what are known as "finishing schools". However, when a young girl wishing to carry on her education passes from preparatory school to college, she enters upon an adult life and is supposed to acquire an adult outlook as soon as may be. An Admission Committee setting up requirements which would confine her contacts solely to people of exactly the same "social background," would narrow her horizon unbearably and ill prepare her for life in an adult world.

Her activities in college fall into three categories: (1) lectures, class and study, (2) extra-curricular activities and (3) recreational activities in her private and personal life. Though Manhattanville is not a large college, yet its maximum enrollment, which it has reached and beyond which it will not go is too large to make it necessary or desirable that the students should make *personal* friends of all the other students. From the body of 300 students enrolled at any time or from the approximate number of 550 girls with whom any one student will share general college experience during the four years of her stay, she will of necessity choose a group of friends

more or less intimate, with whom her personal recreation and fun is shared and with whom she is congenial because of common interests and background. It is these students whom she invites to her home or whom she herself visits. The question is not one of "social equality" but of social *choice*. This choice of intimate associates is perfectly free. It is conditioned only by the moral law which forbids us to associate with those who lead us into sin. Apart from that, she can make her own any standard of taste or choice and can even let her prejudice limit her choice if she so desires. If she objects to red hair she can carefully avoid choosing red-headed friends. No individual has any *right* to her friendship nor has she a right to impose her intimacy on one who does not want it. Should she set up any artificial barrier to intimacy with others, that is her own affair and may be her own loss.

All of her college companions have, however, a right to her courtesy, cooperation, kindness according to the laws of Christian charity. In extra-curricular activities and in her casual contacts with students in class room, lecture room and on the campus each student has the valuable opportunity of an exchange of thought and of the amenities of life with girls whose background may be very different from her own. It is important that she should get practice in the give and take of social intercourse in this wider sense which the "job," the civic, charitable and religious activities of her after life will demand. In choosing our stu-

dents we take great care that the entire student body be intelligent, well-prepared for college work, good, refined. But we also desire a balanced, varied body and see to it that there will be no undue predominance of any one type of students from any one section of the country. The presence of one or more Negro students in the college could only have a broadening and educating effect upon the student body. The ratio between the possible white students and the possible Negro students will be kept in admitting candidates.

Some of the letters express great sympathy for the prospective student. This is based upon several assumptions. First, that she is coming for "social contact" and will suffer because she will not be "accepted." The educated Negro knows that each of us has a full degree of personal liberty in the choice of friends and intimates just as he has himself. He is interested in his *rights*—economic, social, educational, religious. Like all of us, he naturally chooses his intimates from his own ethnic group and on his own cultural level. (Vide *Interracial Justice*, pp. 137-141.) A second assumption is that she will not be treated courteously or kindly by the student body. This is a gratuitous one which is not necessary to deny. We count on the intelligence, Christian principles, and good breeding of *all* of our students.

One letter says: "It seems to me that there are plenty of fine schools for colored people. Why not let her go to a college for colored girls?" There are many excellent colleges for the Negroes in the South. We come in contact with Negro educators from these institutions at various conventions and note the courtesy and intelligent cooperation with which the white and Negro groups meet.

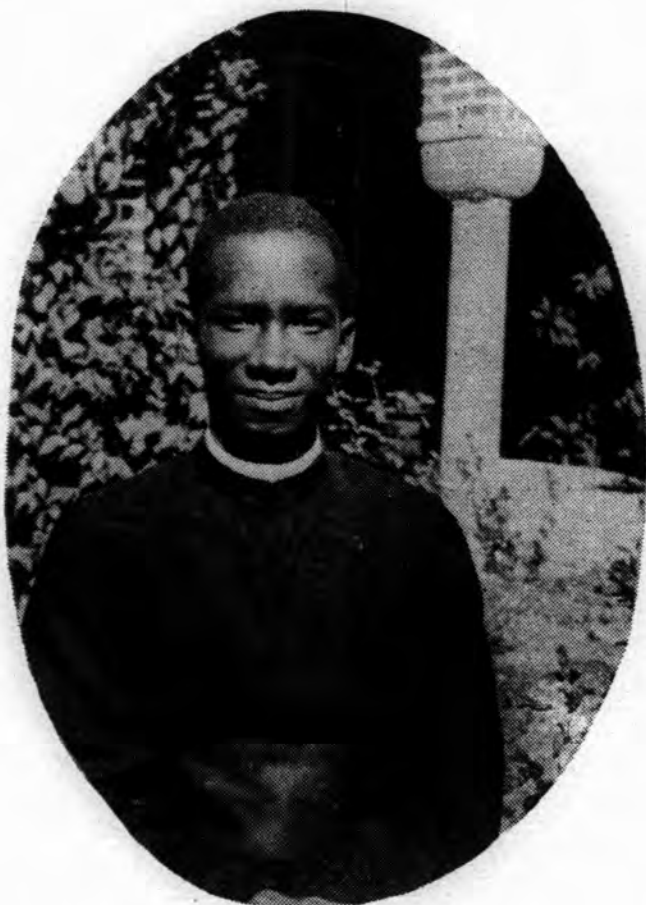
However, these are not *Catholic* colleges. The Catholic parents—white or Negro—has a duty to give his child a *Catholic* education.

Some one suggests: "They should go to Catholic colleges for Negro girls." This suggestion reminds one forcibly of Marie Antoinette's, "Let them eat cake!" In this question as in all others we must be realists! There are according to the most recent census about 12,000,000 Negroes in the United States, that is about 10% of the population. Of these about 250,000 are Catholics—slightly over 2% of the total number of Negroes. Since 80% of the Negro population is in the South, we may say that *more* than 80% of the Catholic Negroes are there, since they are chiefly to be found in Louisiana, Missouri and Maryland. The remainder—less than 20%—are scattered throughout the country. The Church today provides 189 parochial schools or mission schools, exclusively for Negroes, 7 boarding schools, 49 high schools, two or more industrial schools and one co-educational university, Xavier University in New Orleans, established by Mother Katherine Drexel. It has an enrollment of about 800 and is doing extraordinary good work.

It would be not only impossible financially, even were it desirable, but it would be utterly impractical to establish Negro colleges in the North. The various sects to which the non-Catholics belong have not done so, though they have flourishing ones throughout the South. There are not enough Negroes eligible for a college education in the New York area to provide even one non-sectarian college with sufficient students. The enrollment of colored girls in the Eastern colleges which admit them is almost negligible. The possible number of

(Continued on page 29)

EN ROUTE TO ROME



THE REV. JOSEPH BOWERS, S.V.D.
Dominica, British W. Indies



THE REV. GEORGE CHACHERE, S.V.D.
Opelousas, Louisiana

To the members of St. Augustine's Seminary, no announcement has brought so genuine a thrill and a distinct honor as that stating, that two members of the present ordination class have been named by our Superior General to pursue and complete their higher studies at Rome, Italy.

The Eternal City is the center of Catholicism, and the official headquarters of ecclesiastical affairs. There, thousands of young clerics and levites are being trained to shoulder positions of responsibility in later years. This fact and the need which is being felt at the home basis for more American Negro priests possessing a degree are greatly responsible for the calling of these two seminarians to the Eternal City.

Consequently, our two subdeacons, the Rev. Joseph Bowers, S.V.D., of Mahaut, Dominica, British West Indies, and the Rev. George Chachere, S.V.D., of Opelousas, La., left us last month and sailed for Rome. They will continue their studies for the next year at the Gregorian University. This is the first time in the history of St. Augustine's Seminary that we are privileged to send our seminarians to continue their studies in Rome.

The Rev. George Chachere, S.V.D., received his early training at Holy Ghost School, Opelousas, La., and was taught by the Sisters of the Holy Family. The Rev. Joseph Bowers, S.V.D., was educated in the public school, of which his father was the principal. After a brief career in teaching he entered the seminary to prepare for the priesthood. Both have distinguished themselves in their studies, and have taken an active part in the many enterprises of the Catholic Students' Mission Crusade. By the way, the Rev. Chachere, S.V.D., is a member of the National Executive Board of the Mission Crusade. They would have been ordained with the other members of the ordination class had they remained. However, they will be ordained to the priesthood early this spring in Rome.

To them, St. Augustine's Seminary, and their more than 250,000 colored Catholic brethren, express congratulations in the distinction conferred upon them by our Superior General.

History of Sacred Heart Parish

By Richard Lyons, S.V.D.

NATHER Korstenbrock, former pastor of St. Joseph's Church, Greenville, Miss., the "Queen City" of the Delta, had often asked the Rev. A. P. Heick, S.V.D., then superior of the Southern mission of the Society of the Divine Word, to come to Greenville and open a mission for the colored people. Finally, early in 1913, Very Rev. A. Burgmer, S.V.D., provincial, purchased a ten-acre plot from the Robertshaw family on the outskirts of Greenville.

At first six acres were rented to a farmer. Father Hoenderop, S.V.D., the architect at the time erected a combination church and school building on the remainder. Father Stein, S.V.D., was sent in May to begin the mission work. He lived with Father Hoenderop in the attic of the still unfinished school building, using a ladder in lieu of stairs, and cooking their common breakfast on a primitive stove. Mrs. Arens gave them their dinner in her boarding house on Main Street. In many other ways this noble Catholic lady continues to help the fathers in their work, making her name unforgettable in the history of Sacred Heart Mission at Greenville. Mother Kath-

erine Drexel gave \$10,000 towards the purchase of the property and building materials, just as she had done for other colored missions throughout the South.

Since a Catholic school had been intended from the beginning, Sister Auxilia, superior, and five other Sisters Servants of the Holy Ghost came in September, 1913, and opened classes with 39 pupils. By January of the same school year there were 121 enrolled. All this was done in spite of bitter opposition on the part of some colored Protestant churches.

Catholics were few. There was Mrs. Irene Miller, wife of Dr. Miller, with three small daughters, and the Casacalvo family with two boys and two girls. Miss Dent was the first to be baptised, having already long studied the Catholic religion. On the following Easter 29 children were baptised and in the spring 1914, Bishop Gunn blessed the school building and gave Confirmation to 50.

In the summer of 1915, Father Stein, S.V.D., was appointed seminary professor at Techny, Illinois, and the Rev. P. M. Christman, S.V.D., became the new pastor of

PERHAPS YOU CAN HELP?

You, too, can help to defray the expenses connected with the building of a new kitchen and dining-room for the community of St. Augustine's Seminary, America's only institution dedicated to the education of colored boys and young men for the priesthood and religious life. You, too, can help the Society of the Divine Word in carrying out this most important work, helping those who cannot help themselves. Just smoke one cigar less each week, save a small amount in luxuries now and then, and after a few months send the sum to St. Augustine's for the seminary dining-room and kitchen. While doing an act of charity you will help a most worthy cause. Send your donation to:

The Reverend Rector
St. Augustine's Seminary Bay St. Louis, Miss.

Sacred Heart. During his six years in office the school enrollment increased to more than 300. A small auditorium was built to foster parish social life and the first Catholic colored high school in Mississippi was opened in spite of great opposition. He also started in 1920, on the grounds of Sacred Heart, the first and only seminary in the United States for the education of colored boys for the priesthood. Father Christman left Greenville when this seminary was removed to Bay St. Louis, Miss., where it is still today with an enrollment of 37 in the high school and college department and 14 in the major seminary, beside the 15 brothers. Father Christman, S.V.D., became the first rector of the seminary, while the Rev. P. A. Jacobs, S.V.D., continued the mission work at Greenville for 11 years. His special interest was the school, which increased its number to 450 in 1930. During the terrible flood of 1927 the mission property, together with all Greenville, was under 10 feet of water and suffered great damage. Many of the colored people found refuge in the second stories of the two school buildings. Food and clothing were distributed from Catholic charities to the needy of all creeds. The colored people still speak with high praise of the great charity of Father Jacobs and the Catholic mission Sisters during those trying days. It caused many to take a deeper interest in the Catholic Church.

A year after the flood (1928), Father Jacobs built a modest but dignified mission church of brick veneer. It was completed in 1928 and blessed by His Excellency, Bishop R. O. Gerow. Father Jacobs remained pastor until 1931, when

he was replaced by Father Wolf. Meridian, Miss., was the next field of labor for Father Jacobs.

During the five years that Father Wolf, S.V.D., remained pastor he remodeled the high school, decorated the interior of the church and introduced a new edition of his prayerbook of community Masses, devotions and hymns. This book is still used in all the other parishes of the Fathers of the Divine Word in the South. Father Wolf left the parish in a flourishing condition, especially spiritually, when he went in January, 1936, to Bay St. Louis, Miss., to become superior of the work of the Society of the Divine Word in the South. He was succeeded by the Rev. Richard Lyons, S.V.D., the present pastor, and is assisted by the Rev. Peter DeBoer, S.V.D.

Some figures will give an idea of what Sacred Heart mission has accomplished since 1913. The parish school has given a Catholic education to more than 5,000 colored children, both Protestant and Catholic, in its grammar and high school. The percentage of Catholics was usually about one-third to one-fourth. Since 1913 to the time of this writing there have been 531 Baptisms. At present there are 233 practicing Catholics. Many of those baptised have migrated North. In the school this year, eight Sisters Servants of the Holy Ghost and one lay teacher care for 384 pupils, of whom 43 are in high school. Out of this number of pupils 130 are Catholics. The parish gave two of its members to the religious life; one becoming a Holy Family Sister and the other a brother of the Society of the Divine Word, at Bay St. Louis.

Present Ordination Class

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They have reason enough to be happy, for they are shortly to be anointed priests of God. Ordination will take place at St. Augustine's Seminary.

After a few more months of study, they are to be assigned to mission service. Let us introduce them to you:

On the extreme left in the first row is Rev. George Chachere, S.V.D., of Holy Ghost Parish, Opelousas, Louisiana. He is at present studying in Rome. He also has a brother in the second-year theology, at St. Augustine's Seminary, Bay St. Louis, Miss. Then comes Rev. Leo Woods, S.V.D., of St. Patrick's Church, Kokomo, Indiana. He was taught by the St. Joseph Sisters. He has a brother studying here at the minor seminary. Third from the left in the first row is Rev. John Bowman, S.V.D., of Our Lady of Perpetual Help Parish, Washington, D. C. The first in the second row you see the Rev. Joseph Bowers, S.V.D., of Dominica, British West Indies. He, too, is studying at present in Rome. In the middle of the second row stands the Rev. John Dauphine, S.V.D., of Sacred Heart Parish, Port Arthur, Texas. Last, but not least, you see the Rev. John Kist, S.V.D., of St. Joseph's Parish, Johnstown, Pennsylvania. He has a brother-priest, the Rev. Robert Kist, S.V.D., a missionary in Buenos Aires, Argentina.

NEGRO MISSIONS

of the
United States

Population	12,700,000
Catholics	252,243
Churches	228
Priests	301
Sisters	1,100
Baptisms	
Infants	8,081
Adults	4,480
Schools	215
Pupils	40,011

**PRAY FOR THE CONVERSION OF THE
NEGROES IN THE UNITED STATES**

NATIVE PRIESTS

WITH characteristic vigor and foresight Pope Pius XI inculcates and fosters the raising of a native clergy in all the missions of the globe. His faith in the strength of grace, which can make heroes of weak mortals, resembles that of St. Paul, who chose suitable men as bishops and priests among all the neophytes he had converted to Christ. On one occasion the Holy Father consecrated six native Chinese bishops, and one Japanese bishop. There are native bishops in India and throughout the Orient. It was he who urged the Society of the Divine Word to undertake the training of colored priests in our own United States. So far six Negro priests of the Society of the Divine Word, trained at St. Augustine's Seminary have been ordained. Five more colored priests are going to be ordained this coming year. That will give the Society eleven colored priests. An Italian missionary magazine, *Le Missione del Comboni*, in one of its issues gives the following strong reasons for the policy of the Pope: (1) Without a native clergy, i.e., priests born and raised in the missions and of the races to be converted, the Catholic Church cannot take deep root in a nation. (2) Without a native clergy the number of missionaries is too small to supply the needs of the missions. (3) A native clergy will assure permanence to the results gained by the foreign missionaries, for the cry, "Africa for the Africans," "India for the Indians," "China for the Chinese," which is the outcome of the ever increasing feeling of racial consciousness, is heard all over the earth. It is well to rid ourselves of all prejudices and help the missionaries by prayers and alms in the arduous task of providing suitable helpers that will continue the work that has cost so much sweat, blood, tears and labor.

Cardinal Mundelein

CARDINAL MUNDELEIN, Archbishop of Chicago and Legate of Pope Pius XI at the recent Eighth National Eucharistic Congress, made an address to the colored Catholics attending the Congress. The Cardinal said in part:

"When word first reached me from Rome that the Holy Father had selected me to be Legate at this National Eucharistic Congress, I made but one request of Archbishop Rummel . . . that any addresses I might be expected to make, be limited to two or three. . . . But I made one exception: I wished to address the assembly of colored Catholics, for I felt I had a message for them in particular on the solemn occasion of this Eucharistic Congress, and here in this city (New Orleans) which has been their home for generations.

"For many years now I have strongly felt that the greatest, the most fertile the most promising mission field in the world is among the colored people of the United States. Zealous Bishops, priests and nuns have made many converts among them, but these form but a few grains of sand on the seashore compared to the multitudes who still dwell in the darkness of error and unbelief. . . .

"The great colored population of the colored race in the United States belongs in the Catholic Church. It will never reach its destiny until it has been gathered. They will never have real happiness until they have found their home there. God wants them there; they are His beloved children. They make splendid Catholics; they are docile, obedient, generous and most deeply religious. They become attached to their priests, as do their children to the beloved Sisters that teach them. They love the ceremonies of the Church and to pour forth their hearts in song to God. And thus the Lord wants; the Sacred Heart of Jesus cries out for them, even as for you and me, "Them also I must bring that there may be but one fold and one Shepherd." How can we help to realize

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Message To Negro

this wish of the Divine Savior? In this as in other great movements, God makes use of human instruments. Evidently this conversion of the colored people on a large scale calls for a mass movement that receives its impetus not from a single individual, but from a community acting in unison and harmony.

"For a long time the thought has rested with me; it has been like an inspiration—that the drive for this great drift to God must come from here, the beginning of the mass conversion of the colored people should have its origin here; that the seed thereof should be sown in this Eucharistic Congress; that is why I am here . . . "See how these Christians love one another." If that could be said of you by your neighbors, if you were men and women of prayer, if you were real knights and ladies of the Blessed Sacrament, if the salvation of those about you, as well as your own, were your constant concern, if in this you were intimately united with the Word made Flesh that dwells in the tabernacle, so that every hour, every moment of your lives would echo the prayer "Thy Kingdom come, Thy will be done on earth as it is in heaven," then in your humble way you may accomplish more than the most eloquent preacher. Remember, God's arm is not shortened; the God of miracles still lives. What has happened in the times of the first Christians can just as well happen today. But to do so, God needs your help. Let your lives be clean and pure, exemplary with a deep burning love for God and a broad fine charity towards your fellowman. Come often before the altar in prayer, to God in the Blessed Sacrament, offer your prayers, your actions, your life if necessary, for the conversion of the multitudes of your race who still dwell in darkness, and with God's help will see them marching by companies, by regiments, by armies to the baptismal font, to the doors of the confessional, to the table of Holy Communion and finally to the mansion of our heavenly Father's house in heaven.

WHO WILL BE FIRST?

JOHN A. TOOMEY, a resident of Georgia, but engaged in theological studies at the Catholic University, Washington, D. C., in an article in the *America* says this about the Negro:

"The Negro knows his condition in the United States better than anyone else. But I would wager that the Communist party knows it second best, and naturally the Negro is going to listen to one who is *sympathetic* with him . . .

"Therefore, *our* duty to the Negro is clear. Who will reach him first? Catholic or Communists? It all depends on how well we fulfill our duty. If I base my relations with him on Christian principles, if I treat him as I would Christ, then the Communist will not have a chance. For true Christianity can never fail . . .

"It is surprising how far the true spirit of Christ will or will not penetrate our daily actions. Our failure to treat each and every one of our neighbors as members of the same Body of which Christ is the Head can range anywhere from sins against strict justice down to small faults of impersonality . . .

"Many instances of our relation with the colored race could be cited, but a personal examination of conscience will show us our own deficiencies more quickly. Out of twelve million, only 250,000 American Negroes are Catholic. This small group can exert only their correspondingly small influence in preserving the members of their race from Communist poison . . . But most of the task devolves on the white Catholic who has daily contact with the Negro. It is he who is in a position to show the true way to earthly happiness and heavenly bliss by practicing in earnest the ideals of Christ. It must be a campaign of personalism. Black and white must meet in Christian charity and unity. . . ."

NEWS FLASHES

FLASH!—St. Augustine's Seminary was represented one hundred per cent at the Eighth National Eucharistic Congress held in New Orleans, La., from October 17-21. Every member of the community journeyed thither on the last day and participated in the closing exercises, especially the final procession and benediction. The Mission Exhibit held in connection with the Congress was a gigantic success. Our booth, which showed the work of the Society of the Divine Word among the Negroes of the South, proved to be one of the interesting booths at the exhibit, as our register well indicates.

FLASH!—Ohio, Illinois, Wisconsin, Iowa, Indiana, Massachusetts, Minnesota, New York, Pennsylvania, . . . ! Wrong guess! I am not naming the forty-eight States of the Union, but only mentioning those from which a host of Bishops, Monsignori, Priests and laity visited the seminary after the termination of the Eucharistic Congress. A most distinguished visitor was the Archbishop Primate of Mexico.

FLASH!—From October 24 to November 1, the brother novices made their annual retreat under the spiritual direction of Rev. Christian Baker, S. V. D., professor of dogmatic theology.

FLASH!—At a private ceremony held in the brothers chapel on the Feast of All Saints, Peter Mayfield of Rayne, La., was invested with the habit of a lay brother in the Society of the Divine Word. His name in religion is Brother Paul.

FLASH!—St. Augustine's has taken to the air! If you had tuned in on station W. G. C. M., Gulfport, Miss., either on Sunday, September

25 or October 30, you would have heard the voice of Rev. Alphonse Hotze, S. V. D. He is a recent addition to our faculty staff. On both occasions, Father Hotze was the guest speaker on a regular Sunday program titled "Things Catholic." In connection with each of these broadcasts, the music was furnished by Mr. Joseph Hemmersbach, professor of music at the seminary and Thomas Jones and Richard Winters, two of our seminarians.

FLASH!—The students' campus was the scene of the seminary's annual field-day. Every student participated in some event or other, strenuously endeavoring to take one or the other of the many prizes offered to the winners. Hidden stars suddenly came to light showing the mass of spectators plenty of speed and form. In the realm of football, the Runts proved too much for the Grunts and ran off with the bacon after a rather one-sided contest. Of course, the main point of assembly was the dining-room where a certain feathered fowl graced the occasion with his presence.

FLASH!—Brother Hilarion, S. V. D., our tailor, recently underwent a major operation. He was confined to the hospital and sick-room for three weeks. He is convalescing nicely.

FLASH!—Another feast of God's mother, her Immaculate Conception, was duly observed and celebrated by a most fitting program in her honor. A solemn celebration of all her principal feasts is traditional with all members of St. Augustine's.

FLASH!—His Excellency, Richard Gerow, D. D., Bishop of Natchez, came to the seminary on December 11, and conferred the dia-

conate on four seminaries. The culmination of their years of study will be marked by their elevation to the Holy Priesthood.

Their ordination will bring the number of colored priests in the Society of the Divine Word up to 11. Official reports have not as yet been received regarding the date on which the two who are now in Rome will be ordained. Just before the bestowal of the diaconate, His Excellency conferred the minor orders of Porter and Lector upon five of our seminarians.

FLASH!—Our Very Rev. Provincial Hugo Aubry, S. V. D., was with us for a short time preceding the Eucharistic Congress.

FLASH!—"A bird in the hand is worth two in the bush!" So goes the axiom, and the seminarians put it into practice. The Rev. J. T. Gillard, S. S. J., nationally known for his work on behalf of the American Negro, recently dropped in to pay a very brief visit. As to the brevity of the visit I am not able to ascertain, for the seminarians cornered him in one of the classrooms and induced him to give them a little speech. The speech no sooner over than a barrage of questions were hurled at him from all corners of the room. It was a most appreciated visit, and one that will be repeated frequently in future is the earnest wish of all.

THAT OUR INFANT SAVIOR May Bless All Who Have Wished Us Well During This Past Year Is Our Prayer



A

Blessed

Christmas



A

Happy

New Year



At the end of the year, one naturally turns to review the happenings of the past twelve months. As we go back over this year, while giving thanks to the Lord for His many graces, we believe that our benefactors are interested in knowing what has been accomplished in the way of providing more priests. This picture shows our seminarians treading in the footsteps of the Apostles. All are nearing the goal and will be ordained during the next few years. They depend upon your continued support. Let your Christmas Gift to the Infant Savior be a contribution towards this end.

Dying Boy Cause of Negro Foundation

WHEN a Negro boy lay dying of tuberculosis, in Phoenix, Ariz., four years ago, Father Emmett McLaughlin was called in to give him comfort. Before the boy died he was baptized. Out of that incident has grown Father Emmett's mission, an extraordinary religious and social apostolate among the nearly 10,000 Negroes who work in the cotton fields around Phoenix.

Out of the instructions Father McLaughlin gave to the colored lad in his illness developed classes for large groups of Negroes, and in 1935 a church was established in a vacant store building. Mass attendance averaged a dozen then. Now it runs between 150 and 200, with 40 children and 20 adults under instruction.

Hand in hand with the religious development of Father Emmett's mission has been the growth of its recreation and social welfare program. Provision of medical care

for the Negroes was the most crying need. A maternity clinic supervised by Dr. Preston Brown, an obstetrician, and staffed by St. Joseph's Hospital, was the first attempt to provide this care. More than 200 babies have been delivered under the care of the clinic since its opening at Christmas time, 1936. There has been only one maternal death.

Besides the maternity clinic, there are a children's clinic and a syphilis clinic. Between 50 and 70 patients visit the clinic each night it is opened. Two hundred cases are under regular treatment, and approximately 1,500 have received its care since October 1, 1937.

The mission's recreation equipment includes a flood-lighted basketball and volleyball court, boxing ring, softball diamond, swings and sand boxes, a lodge for wood work, leather work, and other crafts, and a social hall for parties and dancing classes.

Fifteen Religious In Twenty-Five Years

WHEN the Right Rev. Monsignor Keller, now pastor of St. Leo's Church, Rayne, La., decided to open a school for colored girls in Lafayette, La., 25 years ago, his friends said: "You are just wasting time and energy in your efforts towards the conversion and uplift of the Negro. You could do much more good working in a white parish." It is now twenty-five years since the founding of Holy Rosary Institute. Monsignor Keller stayed with Holy Rosary Institute until the cares and worries of forty years of activity in this trying work began to show their efforts, and his declining years made him realize that the difficult task of securing the support for the institution would call for new energy. He, therefore, tried to secure a religious community to take over the work. In 1929 the Society

of the Divine Word agreed to take over the work, and it has been going on its usual way ever since.

Though only like a drop in a bucket in regard to the work of the Church that ought to be done for the conversion and amelioration of the condition of the colored people in this country, the twenty-five years of activity of Holy Rosary Institute have been replete with most gratifying and encouraging results. During the twenty-five years the institute, conducted by the Negro Sisters of the Holy Family, *has produced 15 religious* and any number of teachers; has brought many girls into the Church, and has sent back into colored homes from Georgia to California girls trained to carry on a useful and intelligent Catholic life.

PRINCIPLES VERSUS PREJUDICES

(Continued from page 19)

Catholics who could meet the requirements in the seven Catholic girls' colleges in the Archdiocese is proportionately lower, since a proportionately smaller number of Catholic Negroes have been given educational opportunities. Bryn Mawr, which opened its doors to Negro girls in 1927, limits its undergraduates to 780. It has graduated since then two Negroes, one in 1931 and one in 1935. It has also had some Negro students in its graduate departments. Since it draws from the entire population, and Manhattanville only from 2% of it, the fears of those who see the college completely transformed into a Negro college in a few years should be allayed! But however few the colored girls who can meet the requirements of Catholic colleges, each one of them is a potential leader, each one is infinitely precious to God, and each has a right to a Catholic education as strong and as deep as can be given her.

Who Will Be All-American?

BIG-LEAGUE football is over, and as in previous years Negro stars won glory for themselves and for their schools on grid-irons throughout the country.

In every section but the South we had top-notch colored headliners on the crack college teams. In the East we had Brud Holland at Cornell, Ed Williams at New York University, Wilmeth Sidat-Singh at Syracuse, Riland Bernard and Chester Smith at Boston University, and Tom Johnson at Springfield. In the mid-West we had Horace Johnson and Fritz Pollard, at North Dakota, Bernie Jefferson and Jim Smith at Northwestern, Horace Bell at Minnesota, Archie Harris at Indiana, and Fred Smith at Iowa. On the Coast we had Don Presely and Lloyd Thomas at San Jose and Woodrow Strode and Kenny Washington at the University of California.

There were others, of course, but these are the ones most likely this year to blaze their names into football's Hall of Fame. Looking them over, the question naturally arises: what are the prospects for Negro representation on the 1938 All-American team? Which ones? Take your pick!

Your Mass Intentions Are Welcome

Having received many inquiries from the Reverend clergy and from friends among the lay people concerning our ability to receive Mass intentions, we wish to announce that such offerings are always accepted with sincere appreciation. We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the Seminary.

We shall be especially grateful to the Reverend clergy if they will kindly consider us when making disposition of their surplus intentions.

We are also in a position to accept intentions for Triduum and Novenas of Masses, also the so-called Gregorian Masses (thirty Masses said on thirty consecutive days). All intentions forwarded to us are guaranteed prompt and conscientious attention.



"Come, Follow Me!"

WHAT SHALL I SAY?

*If I could only know
Thy choice for me—
If I could only hear:
"Come, follow Me!"*

*If only Thou wouldst walk
Along the way,
It would be joy to work,
To suffer, pray.*

*The path of life is dark,
The light so dim;
Sometimes I fear the thorns,
The shadow grim.*

*And then a whisper tells
That Thou are near;
"O thou of little faith,
Why dost thou fear?"*

*"I've felt the deep-set thorns,
Life's path I've trod
In darkness and pain;
And I?—your God."*

*Oh, give me light to see
Which way is Thine,
If Thou shouldst deign to call
This heart of mine.*

*If only I could know
Thy choice for me—
If only I might hear:
"Come, follow Me!"*

HELP! HELP! HELP!

Souls, souls, souls,—souls, on the brink of **ETERNAL PERDITION!** Souls, souls, souls,—12,700,000 Negro souls here in America! Help Me to save them!

This is what a **VOCATION** is; it is a cry, a call from the Cross for help. The word **VOCATION** means call—a call for help in the salvation of souls. And who calls? Christ calls. Jesus of Nazareth calls—He calls for help.

When the Great War was on, thousands of young men "joined up" to fight, and, if need be, to die, for their country and their fellow-citizens. Your King and Country need you. Your race needs YOU. Christ and Heaven need you, they need YOU! Jesus Christ is asking if you will stand beside Him in the fight for Heaven. Will you join up?

Boys and young men interested in the missionary priesthood and the religious brotherhood are invited to write for further information to:

The Reverend Rector

St. Augustine's Seminary

Bay St. Louis, Miss.

Marching With Us

By Earl Chachere, S.V.D.

MOST readers will have heard of the Knights of Peter Claver, a religious fraternal organization among the colored Catholics, particularly in the Southland. But it is unknown to many just what this organization has done for St. Augustine's Seminary. With this end in view, we will give a summary account of the Knight's noble work for, and their more than fraternal interest in, the cause of the colored clergy.

St. Augustine's Messenger, and *The Claverite* (official organ of the Knights of Peter Claver), give parallel accounts of the Organization's interest in the cause of the colored clergy from the very beginning. Especially in 1923, when the Seminary was moved to Bay St. Louis, Miss., this Institution needed and found friends among the Knights of Peter Claver. In the first issue of *St. Augustine's Messenger* (vol. I, 1923), we find the opening report, indicative of the Order's continued interest and charity towards the Seminary. Rev. P. M. Christman, S. V. D., wrote of the Seminary's dedication: "The Knights of Peter Claver attended in a body. The Supreme Knight (at that time), Mr. Gilbert Faustina, came with a group of Knights from Alabama. The members of the Corpus Christi Council attended in their official regalia, spotless white uniforms. The large representations of the other New Orleans Councils were led by their respective brass bands. When they arrived in Bay St. Louis, they were met by the Grand Knight, the brass band, and members of the Bay St. Louis Council. In regular parade formation, that splendid body of colored men marched through the business section of the town to St. Augustine's grounds." Elsewhere

in the same issue of *St. Augustine's Messenger*, it is stated that: "The dining-hall bears the inscription *St. Peter Claver's Hall*; because the funds (\$843.) were given by the Knights of St. Peter Claver." Here we have the two characteristics of "Claver charity:" personal interest and substantial aid.

Having once rallied to our cause, the Organization kept up a lively interest in St. Augustine's Seminary. And today, as always, the Knights of Peter Claver are numbered among our most loyal friends. Their financial aid has amounted to a goodly sum. Through the National Council alone, the Knights have contributed yearly \$250., the tuition for one student. These, together with other special donations have amounted to more than \$6,400. When we consider, that, in spite of the depression, not once did the Knights omit or lessen their yearly contributions; then surely we must conclude that they meant to do their utmost for the Seminary, even at the cost of great sacrifice.

As much as we appreciate the Knights' financial support, we treasure above all their personal interest and enthusiasm in behalf of a native clergy. Remembering that the Knights' interest has been with us from the beginning, it is small wonder, then, that their "Claver enthusiasm" reached white heat at the approach of the memorable first ordination ceremonies of 1934. For six months before the ordination, *The Claverite*, carried editorials and articles expressing the exuberant joy of the Knights over the coming event. Because of the ordinations they called the year 1934, "the grandest year in our experience," "the realiza-

tion of our hopes," "the greatest event in the history of our race."

And once more the practical "Claver charity" came to the fore. It was suggested that each member of the Order contribute towards a \$500. fund for gifts to each of those to be ordained. This plan met with spontaneous approval. Officers and leaders among the Knights thus expressed themselves: "There is no better way to display our love and admiration for our priest-Knights than by such a plan as *The Claverite* has outlined. We shall support the plan whole-heartedly." And so they did.

Unbounded was the joy and appreciation that welled up in the hearts of the many Knights of Peter Claver as they witnessed the ordination of St. Augustine's eldest sons. That day they felt a new joy—the joy of a true Catholic heart as it sees one of its own, chosen by Holy Mother Church to be priests of God. Over and over the Knights expressed their undying appreciation and cooperation to the Fathers of the Divine Word. As proof of their sincerity, they welcomed into their midst the newly ordained as their own "Claver-priests."

In addition to what the National Council, representing the whole Order, has done, many subcouncils, and especially the council of Bay St. Louis, have taken a personal interest in the work of St. Augustine's Seminary. They have helped by their direct contributions to the Seminary for the education of young men, willing to pursue their studies for the priesthood or religious brotherhood. We cannot begin to enumerate the many individual Knights who have given

substantial proof of their personal interest. At all times they have been found willing to do all they could, and would have been ready to do even more were it in their power.

To my mind the most graphic and truthful illustration of the fraternal relations existing between the Seminary and the Knights of Peter Claver, was the celebration held in historic St. Louis Cathedral of New Orleans, on the occasion of the Knights' 25th. Anniversary Convention of 1934. Plans had been made for the celebration of a Solemn High Mass to be said by the newly ordained priests at the invitation of the Knights. As the young priest celebrated Holy Mass at the Cathedral altar, assisted by the seminarians of St. Augustine's, hundreds of Knights and Ladies of Peter Claver filled the Venerable Cathedral to capacity. Never before had the historic Cathedral witnessed so unique, so significant a celebration. It was the realization of the hope and the vision of colored Catholics and especially of the Knights of Peter Claver, who had made such a celebration possible, by their support and interest in the training of youths for the priesthood.

Let this stand as an attempt of acknowledgement and the expression of our gratitude to the Knights of Peter Claver, for what they have done in behalf of St. Augustine's Seminary. May the facts recalled above, become the living tradition of both, the younger members of our community and the Order of Peter Claver, so that our mutual interest may continue. Together we should and shall labor for the glory of God and the salvation of the colored brethren.

Our Mother Of Perpetual Help Novena

INTENTIONS: { January 1-9: For a happy settling of our country's problems.
February 1-9: Devotion to the Church.

Dear Friend:

The story is told of Daniel O'Connell, the famous Irish Emancipator, that while his plans were being bitterly fought in Parliament, he was in a corner of the assembly hall devoutly reciting the rosary. He won his cause. His victory, however, was due more to his silent persevering prayer than all his forceful arguments. Our country, too, needs emancipation. It needs a deliverance from the many trying evils which are harming it. Much has been said—much has been written—for a solution of our problems; but on the other hand much has been done to hinder the solution. It remains, therefore, for us to imitate Daniel O'Connell. We must pray for a happy solution of the problems of our country.

Like all friends of God, and devoted children of the Church, St. Francis of Sales knew that the service of God required many personal sacrifices. It was for this reason that he would not spare himself. "It is not necessary for me to live," he would say, "but it is necessary for the Church to be served." St. Francis was right because he preferred the welfare of the Church to his own interests. His spirit of devotion to the Church is worthy of imitation. We should be devoted to the Church, when we consider the many temporal and spiritual benefits it gives us. In consideration of these benefits we should strive by word and deed to be devoted members of the Church.

Send us your intentions a few days before the novena begins. Your intentions will be included in hundreds of prayers, if you join us in this monthly novena.

MAIL YOUR INTENTIONS FOR THE JANUARY NOVENA!

Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ _____

Name _____

Address _____

City and State _____

MAIL YOUR INTENTIONS FOR THE FEBRUARY NOVENA!

Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers, and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ _____

Name _____

Address _____

City and State _____

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SEND YOUR SUBSCRIPTION TODAY!

St. Augustine's Messenger

Bay St. Louis, Miss.

Rev. Father:

Please enter my subscription to St. Augustine's Messenger.

Name.....

Address.....

City.....State.....

Are you Investing Blindly ?

An Absolutely Safe and Conservative Investment!

THE S.V.D. ANNUITY PLAN

You will receive a high rate of interest (5%-7%) AS LONG AS
YOU LIVE.

You will know what your money is doing for you while alive and
also after your death.

You will share in the most meritorious work—the salvation of
immortal Souls!

INVEST WITH OUR ANNUITY PLAN AND HELP GOD'S
WORK.

What Is The Annuity Plan?

Deposit any amount of money with our Society, and we will give
you 5%-7% interest on that amount AS LONG AS YOU LIVE.
After your death the principal is used for the education of colored
priests.

Write today for a free booklet of the Annuity Plan.

THE REVEREND RECTOR

ST. AUGUSTINE'S SEMINARY

BAY ST. LOUIS, MISS.

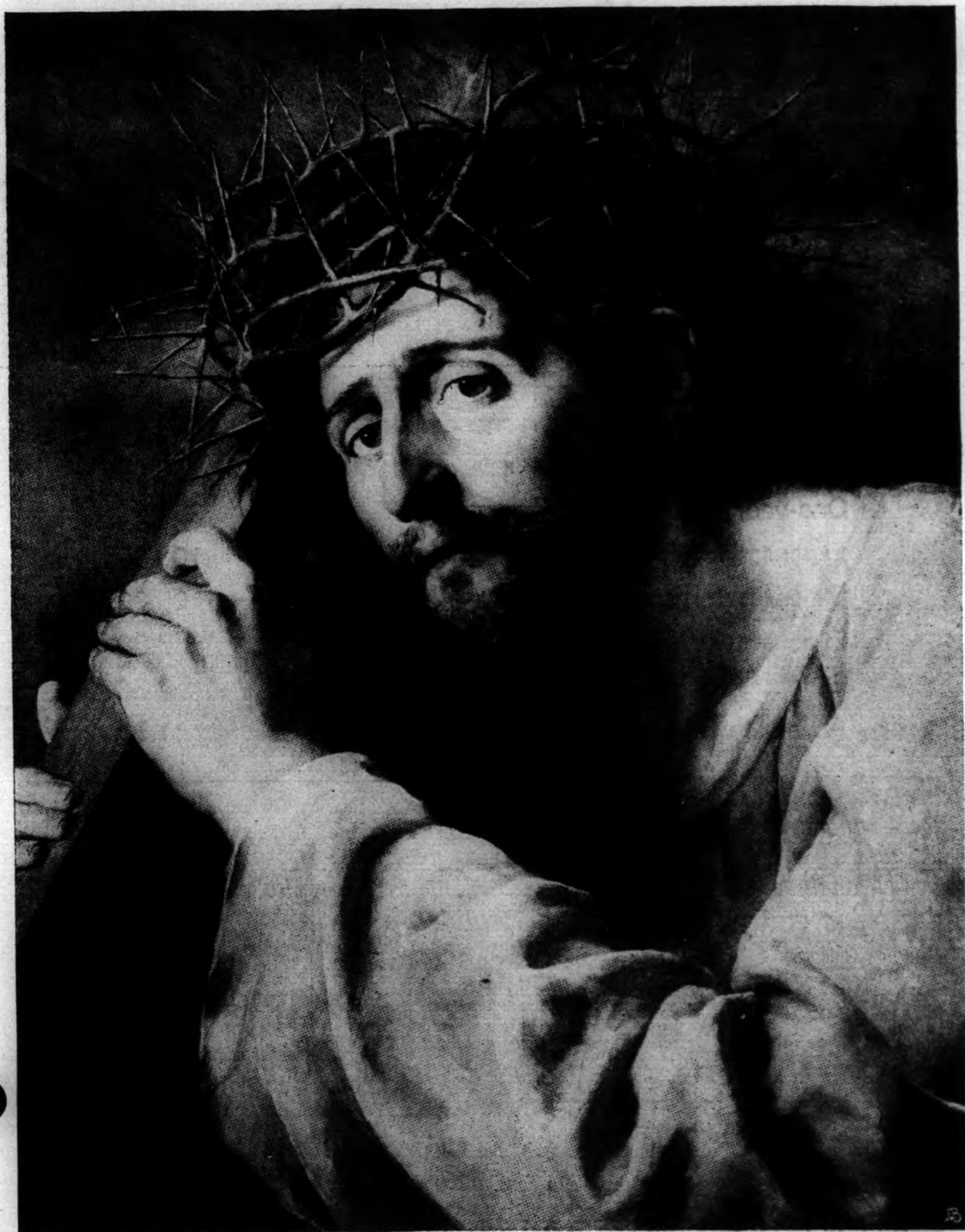


ST. AUGUSTINE'S MESSENGER

Volume XVI

MARCH, 1939

Number 3



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Name

Address

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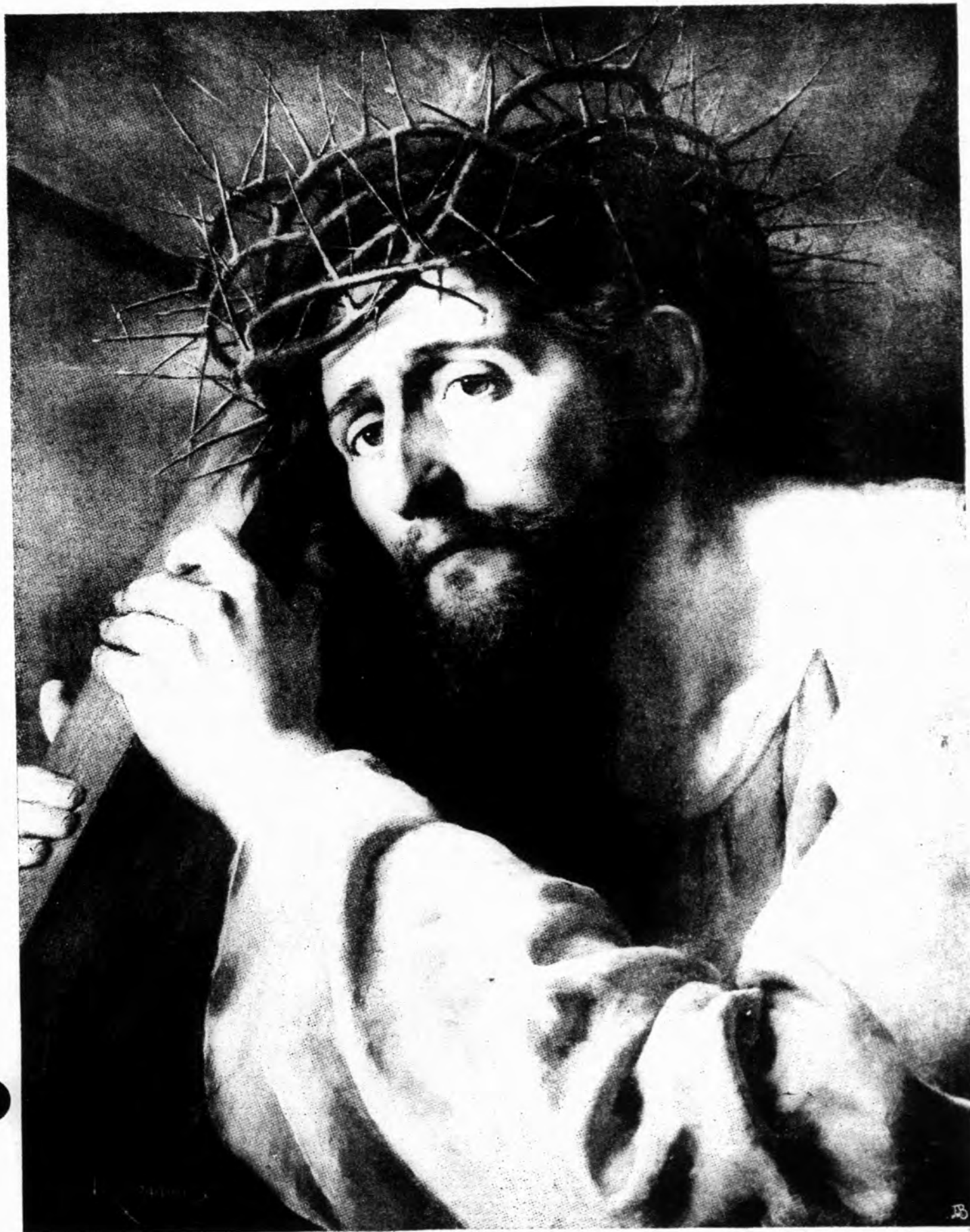


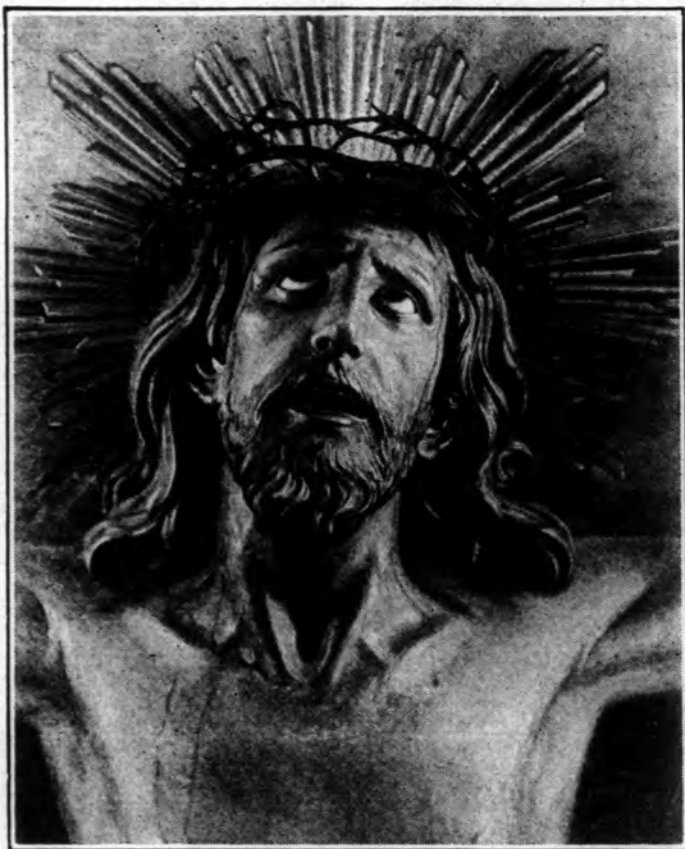
ST. AUGUSTINE'S MESSENGER

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*This I did for thee!
What dost thou for me?*

A Lenten Sacrifice

To make sure the obtaining of our Lenten blessings, we ought to make more sacrifices. Such a sacrifice will bring upon us God's abundant blessings and the graces which we need most. It will be in perfect harmony with the SPIRIT OF LENT.

Here is your opportunity of sacrificing for a most worthy cause, namely, *the education of worthy candidates for the priesthood.*

The following figures will serve for your consideration. Select one or the other according to your means.

A Perpetual Scholarship.....	\$5,000.00
Complete Scholarship for one candidate.....	2,500.00
Four-year Scholarship for one candidate.....	1,000.00
One-year Scholarship	250.00
Expenses for four candidates a month.....	100.00
Expenses for one candidate a month.....	25.00
Expenses for one candidate a week.....	5.00
Expenses for one candidate for half a week.....	2.50
An alms which most readers can afford.....	1.00

Reverend and dear Father:

*I enclose the sum of \$.....for the education of well
deserving and poor missionary candidates.*

Name

Street

City..... State.....

ST. AUGUSTINE'S messenger

Published four times a year, January, March, May, November, by St. Augustine's Seminary, Bay St. Louis, Miss., for the education of a native clergy.

Entered as second-class matter January 26, 1926, at the Post Office of Bay St. Louis, Miss., under the Act of March 3, 1879.

Subscription 25 cents a year March, 1939 N. L. Schuler, S.V.D., Editor

Our Five New Priests

CHOSEN from among men for the things that appertain to God are our newly ordained who were raised to the dignity of the priesthood. On January 6, at St. Augustine's Seminary, *three*, and on January 22, at Rome, *two*, young colored men have been endowed with the sacerdotal office by the imposition of the hands of the bishop and the solemn ceremonies of the liturgy. Thus is a new link added to the unbroken chain of priests whose lives are dedicated to the service of God and the salvation of souls, an unending chain that through the centuries reaches back to our Lord Jesus Christ.

The rite of ordination imprints a *lasting character* on the souls of these five young men. Frail and mortal though they be, they are made the *ambassadors of Christ* and the *dispensers* of the mysteries of God. They are chosen from among men for the things that appertain to God that they may offer gifts and sacrifices for sins. They will *speak to men of God* and for men they will *speak to God*. They will *act* as the representatives of Christ. They will *preach and teach*

not a new doctrine, but will proclaim the Gospel with authority. When the young priest takes his place in the confessional to restore the sinner to grace and to reconcile the contrite to God, he does so in virtue of the divine commission, "Whose sins you shall forgive they are forgiven them." When he ascends the altar and holds the host and chalice in his anointed hands, he acts in obedience to the Savior's command, "Do this in commemoration of Me."

For this great office these young men prepared themselves by years of study and training in the spiritual life. In the seminary they gave themselves not only to the acquisition of knowledge but undertook the discipline of will and the formation of a Christlike character by the spiritual exercises that formed an essential part of their daily life. They have learned the ways of prayer. So they count upon the prayers of those whom they will serve to help them before the throne of God. They ask you, who welcome them so heartily, "Pray, Brethren, that my sacrifice and yours may be acceptable to God the Father Almighty."

Can Negroes Enter the Catholic Priesthood?

By Norbert L. Schuler, S.V.D.

NINETEEN hundred years ago Jesus Christ gave to His Church the task of converting the whole world. Our Blessed Lord founded His Church expressly to bring the knowledge of God to *all* mankind. Therefore, before He ascended into heaven, He gave to His Apostles, the command: "Go! Teach *all* nations!" This was a most emphatic command. It informed the Apostles that they were not to confine their teaching to any particular race or to any exclusive group. The Church was to be no respecter of person, but to be like its Divine Founder, who was all to all. In St. Mark's Gospel the universality of the Church is clearly stated, when Christ said: "Go ye into the whole world and preach the gospel to *every* creature." We know that the Apostles obeyed this command. The words of the Saviour gripped their very souls, and they divided the world among themselves and set out to brave and face the hostility of a world benighted by ignorance and sin. From her earliest days and all thru her long existence the Church has ever realized her primary duty is to extend, by missionary endeavors, the propagation of the Faith. During the centuries that have passed since then, there have sprung up in the Church various religious Orders and Societies, each carrying out that command of Christ in a way that was best adapted to the peculiar need of its times. One of the youngest of these Societies, —the Society of the Divine Word—has undertaken, in a special way, to educate an indigenous Negro clergy in the United States.



The Rev. John Bowman, S.V.D.

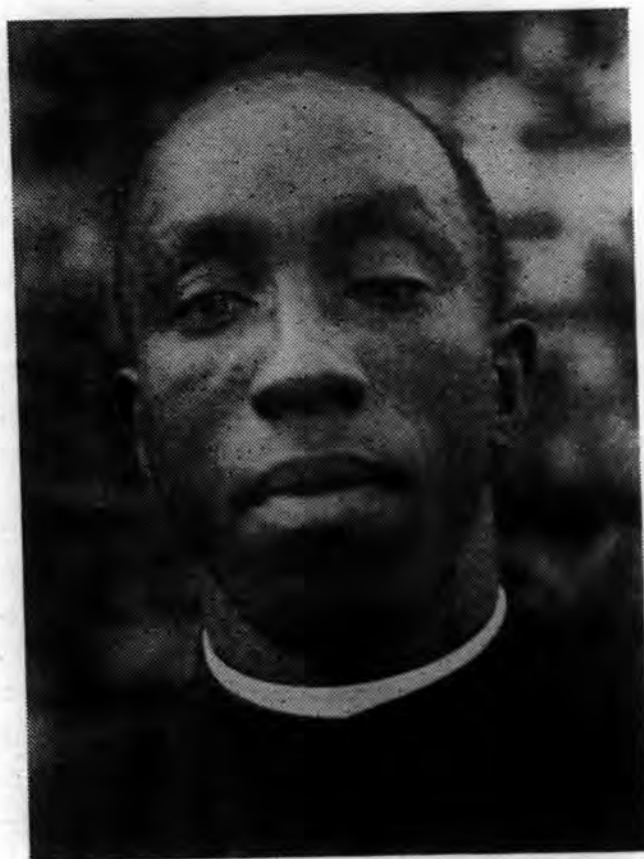
Writing to the Very Rev. William Gier, S.V.D., third Superior General of the Society, to express his deep joy in learning of the erection of a seminary in the South for the training of a native clergy, the Sovereign Pontiff, Pope Pius XI, says in part: "If we wish to accomplish some solid and useful work in this field (the conversion of the Negro) it is indispensable that priests of the same race shall make it their task to lead these people to the Christian faith and to a higher cultural level. . . . For does it not indeed follow, as Our Predecessor points out, from the very nature of the Church as a Divine institution that every tribe or people should have priests who are one with it in race and character, in habit of thought and temperament? Aside from the fact that such priests will find a friendly welcome, will they not also prove far more effective in leading their brethren into and confirming them in the faith than any priest of a different race and from another country?"

The ordination of any man to the priesthood is an outstanding event in his life. But on January 6, an ordination to the holy priesthood took place at St. Augustine's Seminary, which attracted much attention. On that day—the feast of The Epiphany — the Most Rev. Richard O. Gerow, D.D., Bishop of Natchez, Miss., elevated to the dignity of the priesthood three Negro seminarians of the Society of the Divine Word. Two weeks later the two seminarians who went to Rome to continue their studies, were ordained on January 22. These two ordinations add another chapter to the history of the Church and the annals of the Society. Needless to say, this was a day in which St. Augustine's had true cause to rejoice, for it was another answer to its fondest hope and fervent prayers. It was a happy day for the Society, who opened her arms wide to welcome five more spiritual sons, and gave new proof of her truly Catholic and missionary spirit, which knows no barriers of race or nationality.

The launching of this new project — native clergy — is of great significance to the Catholic Church in America. It will meet the needs of the Negro Catholic in this country. The question naturally arises, today, about the practicability and the success of a Negro priesthood. As far as the Catholic Church is concerned, there is no reason why Negro men should be excluded from the priesthood than there would be for keeping the native of Africa and China from the clerical ranks. And for the success so far experienced, the Most Rev. Jules B. Jeanmard, D.D., Bishop of Lafayette, La., in whose diocese six colored priests of the Society are working, writes in a letter to the American Board of Catholic Missions "Our Holy Father's dream is fulfilled, a native clergy spreading Christ's Kingdom among their own race, a

vast good resulting to the race thereby. There are some who are dubious as to the outcome of this experiment. As for me, after observing these young men at work and their enthusiastic response of their own people, we feel that they are writing the first page of a glorious chapter in the history of the Church in our Southland."

To any one even slightly conversant with mission trends within the Catholic world there is evident a stirring up of a deeply conscious interest in the Church's opportunity and obligation toward the American Negro. Nearly every Catholic periodical is devoting some space to a discussion of the problems connected with the twelve million Negroes in our land. Furthermore, news items of activity in the colored missions are more frequently seen in Catholic newspapers, and an increasing number of prominent clerics are lending their pens and their voices to the present campaign to educate Catholic interest to be truly catholic in its range.

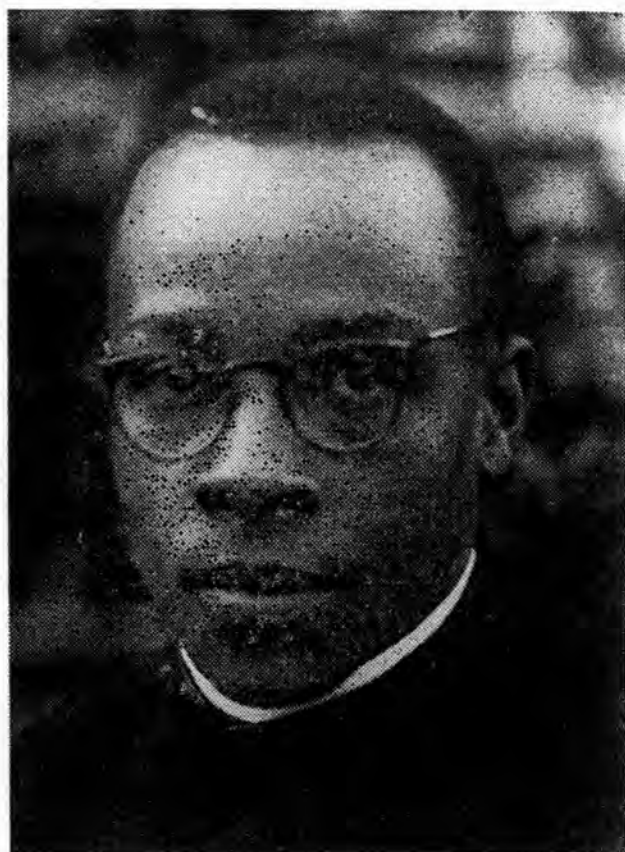


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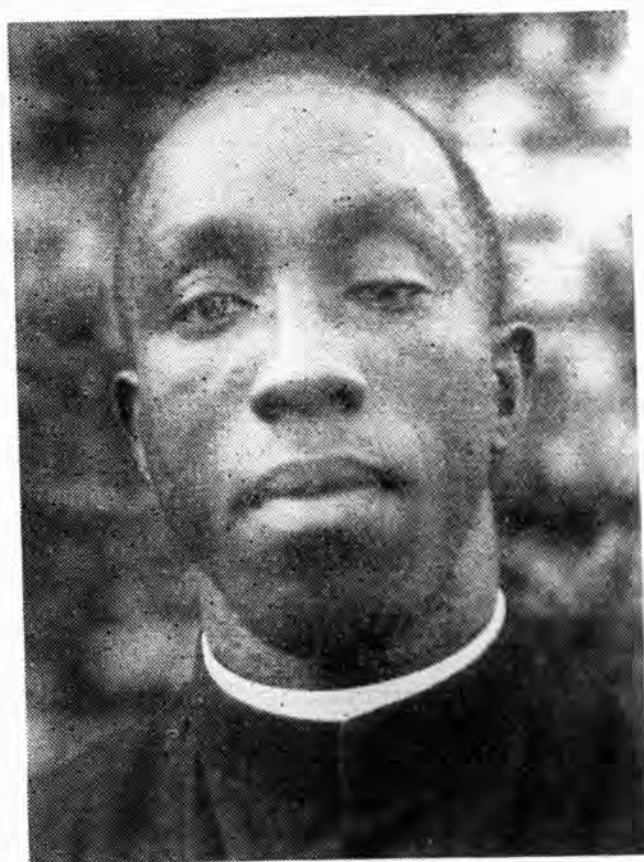
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The Rev. John Dauphiné, S.V.D.

Every tenth person in the United States is a Negro; yet only one out of every fifty Negroes is a Catholic. Something must be done about these millions! Twelve million souls wandering as sheep without a shepherd! Here is a mission field! Christ wants America's 12,000,000 Negroes. America's Negroes need Christ. Let every Catholic be instrumental in bringing Christ to the Negro and the Negro will more easily be led to Christ.

At sometime in their youth, the newly ordained colored priests have heard the Voice which spoke to the Apostles calling to them: "Come follow Me," and, leaving all they followed Him. In the peace and seclusion of the seminary they prepared their soul for life's combat. Their day began and ended with prayer. That spirit of prayer which was in the air they breathed, and it has become woven into the texture of their souls. Men of prayer, they depart from their sanctuary fearless to face the turmoil outside its gates. If Christ is with them, who can be against them? They are following the command of Christ: "Go," and "Teach." "He that heareth you, heareth me. He that despiseth you, despiseth me, and he that despiseth me, despiseth Him that sent me." "Behold I am with you all day" And so these colored priests go into the Vineyard of the Lord to work for the conversion of their own race.

Now, newly ordained, they face the world which they must inhabit, but of which they are not part, alien to its gross material spirit as their Master and Exemplar was alien. Following in His footsteps, they must be all things to all men in order that they may save all, especially their own race.

It is useless to hope to make any race Catholic or deeply rooted in the Faith unless the priests of that race come from the people. In other words, there must be a native priesthood. If—I say if—we were

well supplied with money, if we built the finest schools and churches and did not train the young men of the colored race for the priesthood, we will not be successful. Our work could not be considered permanent and we would be sadly neglectful of our duty.

Time and again, the Popes have reminded us of the necessity of training a native priesthood. They have insisted that this be amongst the



The Rev. Leo Woods, S.V.D.

very first considered. It is easy to see the reason for all this. No matter how zealous we may be, no matter how much we may love the people amongst whom we work, we are always an outsider. The native priests belong to his own race. He is of the people. He knows them, and they understand him. He knows their likes and dislikes, their virtues and faults. He has a greater advantage from the very beginning than has a priest coming from another race.

(Continued on page 47)

History of St. Mary's Parish

By Francis Tetzlaff, S.V.D.

AS early as the year 1886, Father Picherit of St. Paul's Church, Vicksburg, Miss., reported 30 colored Catholics in his parish. When their number had increased to 40, these colored Catholics petitioned Bishop Heslin of Natchez, Miss., to have their own church and priest. Bishop Heslin granted the request and advised the collection of his funds for this purpose.

In 1905 the Society of the Divine Word took charge of the mission among the colored population of Vicksburg and appointed the Rev. Aloysius Heick, S.V.D., to this post. Father Mallin, then pastor of St. Paul's, generously assisted the new missionary by offering his hospitality and financial aid in the form of a collection.

A beginning was made in a cottage at 112 Holley Street, where three rented rooms served as chapel and priest's residence. The women of the congregation gladly aided their missionary, giving him their time and labor in preparing the humble dwelling of the Lord. The little altar and its accessories were the gifts of the Sisters of Mercy, who from the beginning of the mission to the present time have shown an active, self-sacrificing interest in its problems and difficulties. Other friends who believed in the future of this undertaking were not missing. When the sanctuary was ready, the first Holy Mass was celebrated on February 2, 1906, and from then on the Lord deigned to dwell with His little flock and was daily offered in Holy Mass.

The congregation grew and larger and permanent quarters had to be provided. With the help of Mother Katherine Drexel and other benefactors, Father Heick was able to purchase the property

of Second Street for \$4500. Four small cabins served as a Sister's convent, priest's residence, school and chapel. The new mission was placed under the patronage of the Immaculate Virgin, Mother of God, and was named, St. Mary's. Here the first Holy Mass was celebrated on June 10, 1906, the feast of Pentecost. In September the first mission school was opened with an enrollment of 25 children. The teaching staff consisted of three missionary Sisters, Servants of the Holy Ghost from Techny, Ill. In July, 1906, the Bishop visited the mission and bestowed his blessing upon the work.

When in 1908 Father Heick was transferred to Jackson, Miss., the Rev. John Hoenderop, S.V.D., took charge of St. Mary's. The number of Catholics had grown now to 83. The number of pupils also had increased and a new school had become a necessity. Mother Katherine Drexel, again contributed part of the cost and Father Hoenderop designed and personally supervised the construction of a two-story brick building containing rooms for several classes and a chapel. This new school started in September, 1908, with 150 pupils.

From 1913 to 1917, Father Steinhauer, S.V.D., was pastor. During his administration the work progressed so that expansion again was necessary.

In 1917 Father Hoenderop returned to Vicksburg and undertook the task of remodeling the Sister's convent and of collecting funds for a church. Since the development of the school required more room for the eight grades, kindergarten, and high school classes divine ser-

(Continued on page 47)

The Negro Sculptor

By Maxine Williams, S.V.D.

THOUGH the title chosen for this brief study, "The Negro Sculptor," quite sufficiently makes known the object of this article, namely, the American Negro Sculptor, yet to be at the same time historically correct, one would be obliged to go back hundreds, nay thousands of years, and begin his study on the ancient soil of old Africa. The following inference, therefore, is clear: the seeming recent BIRTH of the Negro sculptor (American) is not, properly speaking, a birth, after all. It is rather a REBIRTH, a reawakening of a genius, arising fresh again from a deep slumber. To the uninitiated this might sound like an artistic extravaganza, like a mighty artistic wish. But it is fact, it is reality. Our present-day American Negro sculptor is truly modeling with fingers made deft by the skill of his African Ancestors. In plain, prosaic truth, the Negro's African heritage, his ancient art, has already evoked volumes written in its praise, by critics who know artistic merit.

Before passing over to our main topic, the American Negro sculptor, it may be well to cite just a few words of several learned men who have stated their opinion as to the artistic abilities and merits of the African Negro sculptor. In his work, *The Gift of Black Folks*, Dr. W. E. Du Bois, Ph.D., says: "The Negro is primarily an artist . . . The sculptures and carvings of wood and ivory of the vast forgotten African Empires of Ife and Benin, are tranquil in the possession of all classic and great art." Then again in the monumental work of Dr. C. G. Woodson, Ph.D., *The Negro in our History* we read: "From the study of primitive Afri-



Photo: Courtesy Eugene Hogan
Richard Barthé

can sculpture, modern art has received new life . . . Some even say that Greek art received its first stimulus from Africa." And from the eloquent pen of Dr. Alain Locke, Ph.D., "The western world had yet to learn that primitive civilization not only had its artists, but had produced a great art, of which, that of the Negro in Africa was by all odds the greatest and the most sophisticated . . . African Negro art, especially in sculpture, represents one of the oldest art traditions in the world." The learned Maurice Delafosse, in his book, *Negroes of Africa* states: "It is indisputable that the artistic sense is highly developed in the black race. With regard to small sculptures in stone, wood, ivory; or modeling in wax, clay, or metals, the Negroes have shown themselves and still show themselves to be ingenious workers, powerfully helped by a high inspiration, a sharp sense of detail, and a very profound conception of the form

to be given to their ideas." Thomas Munro in explanation of African sculpture, says: "The Negro's mastery of the medium is amply demonstrated by a complex unity of organization and a delicate precision of detail." A final word, by the expert art critic, J. D. Graham, should convince us forever that the American Negro's African ancestor was a consummate master in this art. "The art of Africa" he says, "is classic, in the same sense that the Egyptian, Greek, Chinese and Gothic arts are classic. It has, like them, taken thousands of years of fastidious civilization to evolve and set."

The mighty deluge of slavery of the 17th century, sweeping over the African continent, severed many thousands of innocent folks from all that was to them most dear. Abruptly cut off from all ancestral heritages, without the means, nay without the freedom, to pursue any line of culture, it cannot be surprising that these people all but lost, all appreciation for the nobler things of life. Yet slumbering germs remained, as we see from results today, and now scores of the unshackled, "new generation" are striving, with might and main, not only to recapture a lost art, but to embellish it with new-found experience. The artistic movement, now so well a-foot among the American Negroes, had its inception, strange as it may seem, at the very dawn of his emancipation. That is, the history of American Negro art was being written with the sculptor's chisel on the marble block itself, by a young Negro girl, at the very time that Abraham Lincoln was seriously pondering his famous and far-reaching Emancipation Proclamation. It was in the person of this humble maiden that the Negro made his debut in the realm of fine art.

The name deservedly recorded as the pioneer Negro artist is that of Edmonia Lewis. She is the "young Negro girl," mentioned above. She is our first sculptor and indeed our first artist of distinction. She was born in Boston in 1845, of Negro and Indian stock. She has the added distinction of being the first Negro American to study abroad. In sunny Italy she studied and worked and indeed spent most of her active life. Of her several exhibitions in the U. S. A., the most successful, was that of 1876, at the Philadelphia Centennial. Among her works we find such pieces as, "Madonna with the Infant," "Forever Free," and "The Marriage of Hiawatha." Though Miss Lewis executed many figure groups, her artistic merit lies especially in her portrait busts . . . Another sculptor of the period was Eugene Warbourg, of New Orleans. He does not by far, however, reach the distinction of his contemporary, Miss Edmonia Lewis. Like her he spent most of his productive days in far away Italy.

(Continued on page 42)

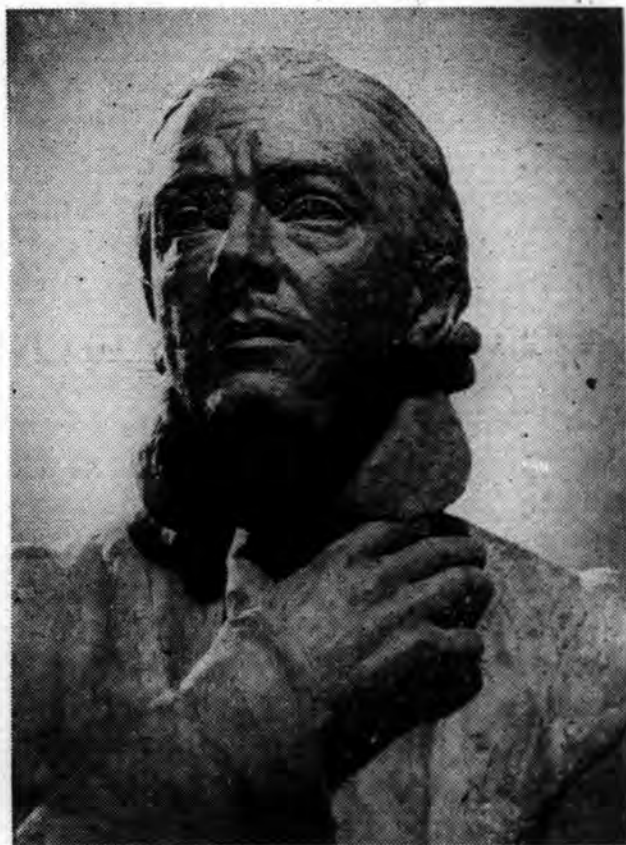


Photo: Courtesy Ben Pinchot, N.Y.
Maurice Evans as "Richard II"—Barthé

A Notable Victory

THE most important legal decision handed down by the Supreme Court of the United States in the past quarter of a century, insofar as the civil liberties of Negro citizens are concerned, is the decision in the case of Lloyd Gaines vs. the State of Missouri. The question involved was the right of Gaines, a Negro, to enter the law school of the University of Missouri, which had refused to admit him on the grounds that he was a Negro. The State maintained that it had created and established Lincoln University for Negroes, that it had provided for the post-graduate training of Negroes in universities of neighboring states in those professional courses which Lincoln University did not offer, and that therefore there was no actual discrimination in educational opportunity because of race.

The opinion of the Supreme Court, which was delivered by Chief Justice Charles Evans Hughes, is a sweeping indictment of the educational systems of every state in the South. For there is not a single Southern state which provides equal educational opportunity for its Negro citizens in the primary and secondary schools, let alone the colleges and universities. . . .

The equal protection of the law is "a pledge of the protection of equal laws"—thus reads the opinion of Justice Hughes. And this means that educational opportunities must be equal within the state. "We find it impossible to conclude that what otherwise would be an unconstitutional discrimination, with respect to the legal right to the enjoyment of opportunities within the state, can be justified by requiring resort to opportunities elsewhere. That resort may mitigate the inconvenience of the discrimination, but cannot serve to validate it." —*Opportunity*.



The Rev. J. Bowers,
S.V.D.

The Rev. George Chachere, S.V.D., received School, Opelousas, La., and was taught by the Rev. Joseph Bowers, S.V.D., of Dominica, British public school, of which his father was the principal, he entered the seminary to prepare for the

Ordained At

TWO members of the order, 1939, which we sent to vember to continue their studies at the Dominican University, were ordained to the priesthood January 22. With this, the Society of the Divine Word has eleven colored priests. This is the first time in the history of Augustine's Seminary that a Negro has been ordained. We are pleased to send our seminarians to the priesthood.

Negroes Helping in New

SEVERAL colored artists are engaged in important professional work in connection with the New York World's Fair. One of them is Walter L. Roberts, who is helping to carry on the task of planning and designing the Fair. He prepared some of the engineering drawings showing how the various sections of the Fair will appear when completed. Roberts is 25 years old, a native of Cambridge, Mass., and a graduate of the Carnegie Institute of Technology. He first attracted the attention of Fair officials when he won a contest for a design of a pylon to represent his Alma Mater at the Fair. A metal modernistic gate which he designed as a graduation thesis was erected on the campus between the College of Fine Arts and Margaret Morrison College.

Another of the artists chosen by the Fair Commission was Augusta Savage, a sculptress. She was selected to do a dramatic group symbolic of the American Negro's contribution to the music of the world. It is to be erected in front of the Fine Arts Building. Born in Green Clover Springs, Florida, Augusta Savage studied in Paris on a scholarship, and is known for her Negro heads, and her lively statuettes.

ained At Rome

bers of the ordination class of which we sent to Rome last November to continue their studies at the Gregorian University, were ordained to the priesthood on January 22. With this ordination, the Society of the Divine Word now has 100 priests in the Society. This is the first time in the history of St. Vincent's Seminary that we were privileged to have our seminarians to Rome to continue their studies, and then be ordained to the priesthood.

Rev. G. Chachere, S.V.D., received his early training at Holy Ghost Seminary, taught by the Sisters of the Holy Family. The Rev. G. Chachere, S.V.D., was educated in the British West Indies, was educated in the United States and was the principal. After a brief career in teaching, he prepared for the priesthood.

in New York World's Fair

The Virginia Art Commission selected a photographic scheme by William H. Moses, Jr., of Hampton, Virginia, as the winning design for the Virginia's exhibit at the New York World's Fair. His design for the World's Fair exhibit includes two principal features; a model of Williamsburg, in the scale of one inch to 30 feet, and a huge 37-foot photomontage map of Virginia to cover one wall. Mr. Moses is to be congratulated for this splendid achievement, and he may take pardonable pride in the success of his efforts in the competition. In particular, he may be pardoned if he feels gratified to find that he can prove himself able to do highly satisfactory professional work, judged by highest standards.

Mr. William Moses is instructor in the department of building construction at Hampton Institute, going there in 1934 after receiving his bachelor of science degree in architecture at Pennsylvania State College. At intermittent periods he has worked in architectural firms, serving as draftsman for Lewis J. Janade, formerly president of the New York Society of Architects. Mr. Moses was born in Cumberland county, Virginia, in 1901 and was educated in public schools there.



The Rev. G. Chachere,
S.V.D.

Negro Youth Activity

DURING the past year, the progress in inspirational work in Harlem under the direction of Baroness Catherine de Hueck has been astounding. About three months ago the activities of the C. Y. O. were added to the Baroness' work by the opening of a club room of the unit.

A donor made it possible for her to open a room in a rented store as a meeting place for the 125 members of her group. The Catholic Youth library which numbers 700 books is located here. The *Interracial Review* says: "The club is coeducational in its program and adequately provides for the varied interests of the youth. These interests include journalism, apologetics, dramatics, lettering, photography, modeling, knitting, music, and drawing.... The C. Y. O. unit finds a most important place in the program of the Baroness because it has been found to be most effective in countering intensive Communist activity among "teen" age boys and girls, who, might otherwise be receptive to its insidious doctrine...."

Sometime ago the Baroness speaking at a symposium of the National Federation of Catholic College Students at Manhattan College, declared that the Reds are gaining ground because they preach the brotherhood of man. Dr. Hudson J. Oliver, chairman of the Catholic Interracial council, at the same meeting, called on Catholics to act in such a way "that we can say to the Negro world that the Catholic philosophy means what it says—that it has one rule of life for all people, not one for the whites and one for the blacks."

St. Augustine's Messenger congratulates Baroness de Hueck and offers its best wishes for her continued success.

THE NEGRO SCULPTOR

(Continued from page 39)

Edmonia Lewis' brilliant successor was Miss Meta Vaux Warrick. Born in Philadelphia, June 9, 1877, she later attended the Pennsylvania School of Industrial Art. Having finished there with honors, she studied in Paris for three years. While still there studying at Colarossi's Academy she executed two pieces, "Christ in Agony" and "The Medusa," which immediately evoked favorable attention and set her future on firm ground. But it was her work of 1903 that really gave her popular attention and started her fame. That year she displayed "The Wretched" at the famous Paris



Photo: Courtesy Eugene Hogan
Harmonica Player
—Barthé

Salon, together with several other pieces. "The Wretched" is a group figure composition portraying in seven figures, seven forms of human anguish: a bereaved mother laments the loss of loved ones—a sick child suffers—a youth yields to despair—a frenzied woman—a wasted old man awaits death—another old man bows down in shame—finally, upon them all the Philosopher gazes, sympa-

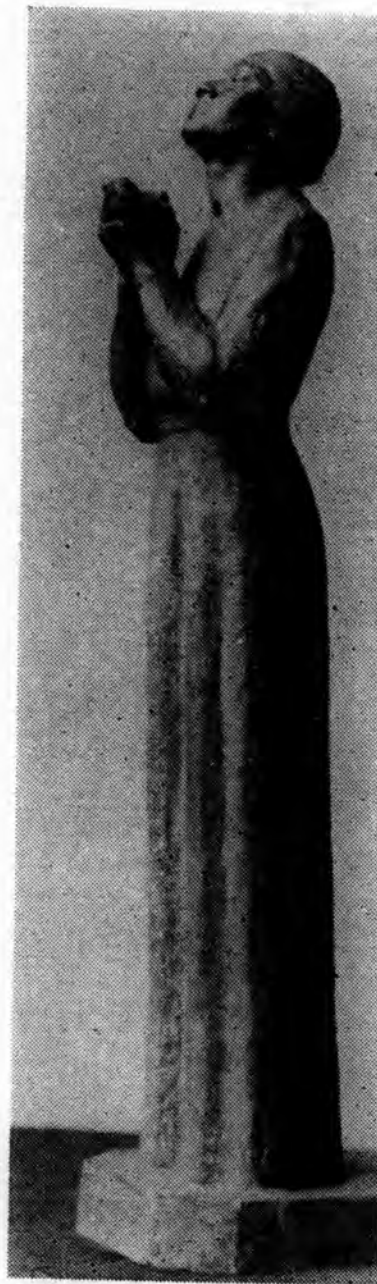


Photo: Courtesy Eugene Hogan
Serena—Barthé

thetically, head bowed, but despairing. The piece was executed after a close study of the works of Auguste Rodin, France's greatest artist of the time, and was approved and commended by this great master. Some other themes of this period are, "The Man who Laughed," "Fates," "John the Baptist," "The Comedian." At a later date Miss Warrick became definitely interested in the Negro types.

The occasion for the new attitude was her contribution to the Jamestown Tercentennial Exposition, featuring the history of the Negro. A very similar contribution was made by her to the New York Semi-Centennial of Emancipation. Just about the same time, two events added color to her peaceful life. In 1909 she became the wife of Dr. Solomon Fuller and began to live in Framingham, Mass. The other event was a great studio fire which almost entirely destroyed her earlier productions. The events mentioned seem to have added a maturer note and a stronger touch of optimism to her artistic life. Her works reflect the change, for example, "Watching for

Dawn," and "Life in Quest for Peace." And her works of a still later period, are of a yet more pleasant vein. One of her greatest is the life-sized figure, "Awakening of Ethiopia." A quite recent work of hers is a statuette of the lately deceased Richard B. Harrison as de Lawd of "Green Pastures."

Born in the same year as Mrs. Meta Warrick Fuller and in the same city, was another woman sculptor of distinction. May Howard Jackson was graduated from the Pennsylvania Academy of Fine Arts in 1899. Her sole training and experience was received on our own American soil. Deliberately and decidedly she went in for Negro types, being simply captivated by their distinctive traits and varieties. Mrs. Jackson deserves credit for lending her artistic abilities to a work, great in itself, but in her time, so unpopular and devoid of recognition. We owe thanks to her for her portrait busts of some of our great leaders, e.g., "Paul Laurence Dunbar," "Dr. Du Bois," "Kelly Miller" and others. Mrs. Jackson lived, worked and died (1930) in our nation's capitol, as the wife of Mr. Sherman Jackson. She was in the truest sense a trail blazer. The artistic trend which she inaugurated, so to speak, continues today, and it evinces all the earmarks of a triumphant era of Negro art.

Thus far we have briefly delineated the accomplishments of the Negro Sculptor from the dawn of his artistic career, up to about a decade or so ago. The sculptors mentioned above

were not indeed the only ones to add glory to the shining crown of Negro Art; they were but the outstanding ones. In like manner, now, we shall focus our attention on the brighter lights shining in our midst — of our contemporary artists. Of this group Miss Augusta Savage of New York City seems to have led the way. She is a native of Florida, and studied at Cooper Institute and in Paris. Her artistic gift is a very versatile one — in her own studio she works in sculpture, painting, wood carving, modeling, and pottery. She has a special interest in Negro types, and in this sphere, "African Savage" and "The Negro Urchin" are her outstanding sculptures. It is, however, in the realm of teaching that Miss Savage really makes her deep contribution to Negro Art. Her studio, the "Savage Studio of Arts and Crafts," is the official branch of the Harlem adult education project of the University of the State of New York.... A noteworthy alumnus of this gifted sculptor's school is the young sculptor William E. Artis, now senior leader of Arts and Crafts at the 135th Street Branch of Y. M. C. A., New York City.

Another sculptor of note in Negro artistic circles is Miss Nancy Elizabeth Prophet of Rhode Island. She was graduated from Rhode Island School of Design and also studied at L'Ecole des Beaux Arts, Paris. For several years she lived and worked at sculpture in Paris. She is now on the art staff of Atlanta University. Her work has been exhibited often



Photo: Courtesy Eugene Hogan
Shoe-Shine Boy—Barthé

(Continued on page 46)

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(Continued from page 39)

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a group fig-
ure composi-
tion portray-
ing in seven
figures, seven
forms of hu-
man anguish:
a bereaved
mother la-
ments the loss
of loved ones
—a sick child
suffers — a
youth yields
to despair—a
frenzied wo-
man—a wast-
ed old man
awaits death
—another old
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Photo: Courtesy Eugene Hogan

Shoe-Shine Boy—Barthé

(Continued on page 46)

News Flashes

FLASH! — Another Christmas has receded into the realms of the past. Another time of peace and joy, to men of good will, has come and gone. Festive decorations have been taken down, and the seminary has resumed its everyday features. On Christmas Day, the Natal Day of our Dear Saviour, He came down to us to be our joy, and joy He was. His blessings were poured out upon us both in a spiritual and temporal manner. The holy feast was preceded by a period of intense preparation. Spiritually, a novena was held, during the course of which the intentions of our benefactors and friends were remembered in a special manner. The traditional procession to the Crib, Midnight Mass and Solemn Vespers were performed in a most solemn manner. Neither must we forget the praise which is due to the seminary choirs for their beautiful renditions during the Christmas Season.

FLASH!—On Christmas Night, the seminary orchestra, under the direction of Father A. Hotze, S.V.D., carried us back, on the wings of music to distant Bethlehem where we contemplated our Infant King reposing in a manger, while angels filled the atmosphere about with hymns of praise and adoration to their New Born King.

FLASH!—The students under the capable management of Father W. Schaps, S.V.D., Asst. Prefect of Students, staged two plays for the benefit of the community during the holidays. "No Room in the Inn," a one-act play of a religious nature, and "Thirteen Soap," a three-act comedy, proved to be enjoyable entertainment for all.

FLASH!—Ocean Springs, Miss.: On Tuesday afternoon at 3:20 o'clock death claimed the Very Rev. Joseph Canon Enis, who for thirty-four years zealously labored in the diocese of Natchez, Miss. Funeral services were conducted at St. Augustine's Seminary at 10 o'clock Thursday morning, January 5 with the Most Rev. R. O. Gerow, Bishop of Natchez, as celebrant of the Pontifical Requiem Mass. His earthly remains repose in the seminary cemetery where he had requested to be buried. Canon Enis was a native of Ohio and departed this life at the age of 78. R.I.P.

FLASH!—At the beautiful ordination ceremonies held on January 6, 1939, Feast of the Epiphany, four young levites were incorporated into the ranks of the Roman Catholic Priesthood. A great gathering of relatives, friends and benefactors of the newly ordained attended the rites. "Ad multos annos" in the vineyard of the Lord.

FLASH!—Vatican City: "Holy Father gladly imparts newly ordained priests paternal and Apostolic blessing."

FLASH!—The Rev. Charles Reinel, S.V.D., pastor of St. Nicholas Church, St. Louis, Mo., and former novice master of the Brothers at this seminary, came South to give the retreat which preceded the ordination of our four newly ordained.

FLASH!—Father Edward Caserly, S.S.J., pastor of Corpus Christi Church, New Orleans, La., surprised all who gathered for the ordination banquet by having his choir, consisting of fifty boys, render several selections of the Christmas Carols.

FLASH!—The Rev. Alphonse Hotze, S.V.D., delivered a most inspiring sermon at the First Mass celebration, entitled "The Dignity of the Priesthood."

FLASH!—His Excellency, the Most Rev. William L. Adrian, D.D., Bishop of Nashville and the Rt. Rev. Albert Siener, Prot. Ap., S.T.L., Ph.D., Vicar General of the diocese of Nashville spent January 9-10 at the seminary. His Excellency has been appointed Apostolic Visitor to all seminaries in the South. He was highly pleased with his findings and investigations and left us with the gratifying feeling that in him we have a real friend.

FLASH!—Intermittently from January 16 to February 1, the scholastics and the students were put through the annual mid-year examinations.

FLASH!—The annual blessing of the seminary buildings took place January 12. This is a traditional custom in the Society of the Divine Word.

FLASH!—The Revs. Bernard Strange and Herman Mootz, engaged in colored work in and around

Indianapolis, and the Rev. Franz Schneeweis, pastor of Our Lady of Perpetual Help Church, Anacostia, Washington, D. C., were present at the recent ordination ceremonies. Two students are here from Indianapolis, and Father Schneeweis is the pastor of our newly ordained, Rev. John Bowman, S.V.D.

FLASH!—The basketball team of Our Mother of Sorrows School, Biloxi, Miss., journeyed to the seminary to trounce the seminary quintet, 34-24.

FLASH!—The Very Rev. Hugo Aubry, S.V.D., Provincial of the American Province, was with us for a few days at the outset of the New Year.

FLASH!—Latest appointments of our colored priests working on the Southern missions are as follows: The Rev. Anthony Bourges, S.V.D., from Duson, La., to Lafayette, La.; Rev. Maurice Rousseve, S.V.D., from Lafayette, La., to St. Martinville, La.; Rev. Orion Wells, S.V.D., from Lafayette, La., to Duson, La.; Rev. Vincent Smith, S.V.D., from Lafayette, La., to St. Louis, Mo.

Charity . . . A Boomerang !

A boomerang is a missile of thin curved wood that can be so thrown as to return to the thrower. Here is a way to regulate your charitable contributions so as to make them come back to you. Send them to the seminary for Negro boys at Bay St. Louis, Miss. There they are needed most. The faculty wants to build a new dining-room to replace the old frame building. BUT that is a costly undertaking. It needs plenty of help. What you do for this institution will be amply returned to you in the person of zealous priests, sturdy men, who are to labor for you in the South. Boomerang-fashion, your charity will be repaid by charity. Any and every contribution will be gratefully received by:

THE REVEREND RECTOR

ST. AUGUSTINE'S SEMINARY

BAY ST. LOUIS, MISS.

THE NEGRO SCULPTOR

(Continued from page 43)



Photo: Courtesy Eugene Hogan
Stevedore—Barthé

in France and America. Hers is a cosmopolitan style, detailed and finely finished. Her "Congo Head" has a permanent place in Whitney Museum (N. Y.)

The two above-named sculptors are certainly leaders in the field; but without doubt, the most outstanding members of this group are the two gentlemen —

Sargent Johnson, and Richmond Barthé. This is true as regards both productions and recognition. Sargent Johnson was born in Boston, but has been for years a resident of Berkeley, California. Already at the age of eight he began to model in common clay from his own backyard. Later he had classes in mechanical drawing and his ability here convinced him of his desire and ability to become a great artist. Several years passed before he was able to enter the California School of Fine Arts. Today he works in several media, e.g., wrought metal, metal appliqué, and other composite materials. His sculpture is notable for its "clean simplicity, directness, and strength of conception and execution." His exhibits have been many and several times has he taken first honors.

Richmond Barthé is the other sculptor of great significance. He was born in Bay St. Louis, of Creole extraction. His artistic talent was discovered by Reverend Harry Kane, S.S.J., in New Orleans. Having been assisted to Chicago by friends, he very successfully attended there the Chicago Art Institute. There he began with painting and suddenly in 1927 turned to sculpturing. He also studied at the Art Students' League in New York and for some time also abroad. In the past few years he has worked especially in his own private studio in New York City. His subjects are mainly Negro types, and his style moderately modernistic. As far back as 1934 we find this artist holding an enviable reputation among artistically minded folks. Margaret Bruening, in the *New York Evening Post*, May 1, 1934 said: "Such sculpture, as that of Richmond Barthé, is not met with casually here and there in the flood of art events." And from *Art News* of May 5, 1934: "In sculpture, Richmond Barthé carries off the honors." Going yet further the *New York Times* of May 6, 1934 said: "By all means the most gifted of these Negro artists is the sculptor, Richmond Barthé, one of whose figures was recently purchased by the Whitney Museum. He is a man of genuine power and originality." Dr. Alain Locke, Ph.D., recently said of the same sculptor: "He has had a meteoric career, climaxed so far by the purchase of his 'Blackberry Woman,' 'Comedian' and 'African Dancer' in successive years, since 1933 by the Whitney Museum. . . . The creative bulk of his work has given him an outstanding position among the younger Negro artists." Among the pieces purchased from him are "Deviled Crab Man," "Paul L. Dunbar," "Booker T. Washington," "Toussaint L'Ouverture" and

(Continued on page 48)

CAN THE NEGROES ENTER THE CATHOLIC PRIESTHOOD?

(Continued from page 36)

It is true that there has been missionary activity among the Negroes by both diocesan and regular clergy, and there have been Negro priests at work among their own people. But the foundation of St. Augustine's Seminary marked the first organized effort to secure for the Negro of the United States the service of priests of their own race. The seminary is devoted exclusively to this work and with the ordination of this last class to the priesthood (including the two seminarians that are studying at Rome) the number of colored priests in the Society increased to eleven.

Here is an opportunity for American Catholics to build a lasting memorial to America. We urge you to do your part in cooperating with us in training the colored priest. When one contributes for the education of the Negro clergy in St. Augustine's Seminary he does far more than merely contribute for the training of one man. In reality he is contributing to the salvation of hundreds of persons. The



Photo: Courtesy Eugene Hogan

John Gillgud as "Hamlet"—Barthé

contributions for the training of the Negro clergy, are within reach of thousands of Catholics in America. (See opposite page 33.) *Are you one of the thousands?* If so, will you not identify yourself with this all-important work, a work close to the heart of the Holy Father?



HISTORY OF ST. MARY'S PARISH

(Continued from page 37)

vices had to be held temporarily in the school-hall.

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Through the endeavors of Father Tetzlaff, congregational singing and praying received a new impetus. The interior of the church was attractively painted and the school and playgrounds improved.

The following statistics show the gradual increase in the number of Catholics and school children.

Year	Baptisms	Children	
1906-1908.....	43	25	54
1908-1913.....	99	54	170
1913-1917.....	225	200	251
1917-1928.....	272	251	366
1928-1937.....	224	366	404
1937-1938.....	10	404	392

THE NEGRO SCULPTOR

(Continued from page 43)



Photo: Courtesy Eugene Hogan
Stevedore—Barthé

in France and America. Hers is a cosmopolitan style, detailed and finely finished. Her "Congo Head" has a permanent place in Whitney Museum (N. Y.)

The two above-named sculptors are certainly leaders in the field; but without doubt, the most outstanding members of this group are the two gentlemen —

Sargent Johnson, and Richmond Barthé. This is true as regards both productions and recognition. Sargent Johnson was born in Boston, but has been for years a resident of Berkeley, California. Already at the age of eight he began to model in common clay from his own backyard. Later he had classes in mechanical drawing and his ability here convinced him of his desire and ability to become a great artist. Several years passed before he was able to enter the California School of Fine Arts. Today he works in several media, e.g., wrought metal, metal appliqué, and other composite materials. His sculpture is notable for its "clean simplicity, directness, and strength of conception and execution." His exhibits have been many and several times has he taken first honors.

Richmond Barthé is the other sculptor of great significance. He was born in Bay St. Louis, of Creole extraction. His artistic talent was discovered by Reverend Harry Kane, S.S.J., in New Orleans. Having been assisted to Chicago by friends, he very successfully attended there the Chicago Art Institute. There he began with painting and suddenly in 1927 turned to sculpturing. He also studied at the Art Students' League in New York and for some time also abroad. In the past few years he has worked especially in his own private studio in New York City. His subjects are mainly Negro types, and his style moderately modernistic. As far back as 1934 we find this artist holding an enviable reputation among artistically minded folks. Margaret Bruening, in the *New York Evening Post*, May 1, 1934 said: "Such sculpture, as that of Richmond Barthé, is not met with casually here and there in the flood of art events." And from *Art News* of May 5, 1934: "In sculpture, Richmond Barthé carries off the honors." Going yet further the *New York Times* of May 6, 1934 said: "By all means the most gifted of these Negro artists is the sculptor, Richmond Barthé, one of whose figures was recently purchased by the Whitney Museum. He is a man of genuine power and originality." Dr. Alain Locke, Ph.D., recently said of the same sculptor: "He has had a meteoric career, climaxed so far by the purchase of his "Blackberry Woman," "Comedian" and "African Dancer" in successive years, since 1933 by the Whitney Museum.... The creative bulk of his work has given him an outstanding position among the younger Negro artists." Among the pieces purchased from him are "Deviled Crab Man," "Paul L. Dunbar," "Booker T. Washington," "Toussaint L'Ouverture" and

(Continued on page 48)

CAN THE NEGROES ENTER THE CATHOLIC PRIESTHOOD?

(Continued from page 36)

It is true that there has been missionary activity among the Negroes by both diocesan and regular clergy, and there have been Negro priests at work among their own people. But the foundation of St. Augustine's Seminary marked the first organized effort to secure for the Negro of the United States the service of priests of their own race. The seminary is devoted exclusively to this work and with the ordination of this last class to the priesthood (including the two seminarians that are studying at Rome) the number of colored priests in the Society increased to eleven.

Here is an opportunity for American Catholics to build a lasting memorial to America. We urge you to do your part in cooperating with us in training the colored priest. When one contributes for the education of the Negro clergy in St. Augustine's Seminary he does far more than merely contribute for the training of one man. In reality he is contributing to the salvation of hundreds of persons. The



Photo: Courtesy Eugene Hogan

John Gillgud as "Hamlet"—Barthé

contributions for the training of the Negro clergy, are within reach of thousands of Catholics in America. (See opposite page 33.) *Are you one of the thousands?* If so, will you not identify yourself with this all-important work, a work close to the heart of the Holy Father?



HISTORY OF ST. MARY'S PARISH

(Continued from page 37)

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1906-1908.....	43*	25
1908-1913.....	99	51
1913-1917.....	225	200
1917-1928.....	272	251
1928-1937.....	224	366
1937-1938.....	10	401
		392

When Shall Catholic Teaching Reach the Negro?

ONE of the four marks of the Church is her "catholicity." In other words, the Church has been empowered by her Divine Founder to receive all men into her bosom in all places and at all times. The Catholic Church is universal. Universal in time, universal in place, universal in appeal and receptivity. Nor is this fact extraordinary except in the sense in which the Church is extraordinary compared with other existing institutions, that is to say, because she is divine in origin, Catholicity is as essential a mark of the true Church of Christ as "unity", "sanctity," "apostolicity."

No one is a true Catholic if he does not accept the unity in doctrine, in sacraments, in authority of the Church. He is not a true Catholic if he does not avail himself of the means of grace supplied by the Church to make him holy. He has cut himself off from the fellowship of the faithful who denies that the Church has come down from the Apostles, that her teaching is always what it was in the time of the Apostles or that her ministers are legitimate successors of the Apostles. But even if one admits all this, he is not a real Catholic if his Catholicism is not integral, that is to say, if it does not accept the universal nature of the mandate of Christ to His Apostles to go and teach all nations until the end of time.

Others from various motives *may* interest themselves in the question of race; but the Catholic Church by reason of her "catholicity" **MUST** be interested. Hence the question arises to the Catholic mind: When and how shall these millions of Americans be brought to the knowledge of the Christian revelation in all its fulness? There

are some 13,000,000 people of Negro descent in the United States. They form our largest minority group and, are among the oldest residents in this country. Less than 300,000 of them are Catholics—to put it in another way—barely two percent. When shall Catholic teaching and Catholic culture reach the remaining 98 per cent,

... The work will proceed more rapidly and produce greater fruits as soon as we can increase the number of workers and the number of schools and colleges... Will there be a proportionate increase of interest among Catholics to bring about the increase of workers?

And what of the present-day Negro leaders? Catholic opinion, Catholic principles, Catholic thought, Catholic culture are almost unknown among the leaders of the race. Thus, while they are casting about in search of a definite policy, and ideal, a complete program and plan of life our voice is not reaching them. There is hardly a Catholic echo in the circle of Negro leadership... There is a crying need for Catholic Negro leaders... We must develop Catholic Negro leadership.

Rev. Gladstone O. Wilson, Ph.D.

THE NEGRO SCULPTOR

(Continued from page 46)

"Henry O. Tanner." His exhibitions have been numerous, and held in our country's great art centers e.g., Harmon Exhibits; Whitney Museum; Caz-Delbo Galleries; Chicago World's Fair (Official exhibit); Radio City Salon, etc. His latest one-man exhibition was at Arden Galleries (N.Y.), in March, 1939. Paul Robeson as "Othello" is one of his very latest productions.

Our Mother Of Perpetual Help Novena

INTENTIONS: { March 1-9: For the Laborers
 { April 1-9: For the Unemployed

Dear Friend:

In one of his poems, the poet, Bryant, says that the drops of sweat of the working man are worth more than the diamonds in a crown. No one will question how valuable the laborers are to a nation. Every page of our American history has been made by their hard work. If they were of great value in laying the foundations of this American Republic, they are of equal value in preserving it. It is quite evident that due to the present conditions of things, the workers are having grave difficulties. We must help them in a material way and in a spiritual way. Should it not be in our power to help them materially, by giving them work with good pay, or some other useful means then let us at least ask God's blessing for them. Earnest, whole-hearted petitions for their welfare, will keep them from the danger of siding with the enemies of our Union.

The problem of unemployment is without doubt a grave one for the welfare of our country. Consider how many there are who can work, but are not given work. They must live, and live decently. This means expenses for food and clothing must be paid. Payment again depends on employment. Consider also that of the many who are not working or some who have families to support. Thus it can be seen that unemployment is a great hinderance to family life. How will this problem be solved? Will it be happily solved for the good of our country, or lead to a social revolution for the bad of our country? Very much depends on us for this happy solution. We must in faith and confidence approach our Mother of Perpetual Help, during this novena and ask her to aid her children, the unemployed of our country.

Send us your intentions a few days before the novena begins. Your intentions will be included in hundreds of prayers, if you join us in this monthly novena.

MAIL YOUR INTENTIONS FOR THE MARCH NOVENA!

Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ _____

Name _____

Address _____

City and State _____

MAIL YOUR INTENTIONS FOR THE APRIL NOVENA!

Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers, and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ _____

Name _____

Address _____

City and State _____

Students Library
St Mary's M H
Techny Ills

A LENTEN SACRIFICE

A sacrifice will bring down upon us God's abundant blessing and the graces which we need most. It will be in perfect harmony with the SPIRIT OF LENT.

Here is your opportunity of sacrificing for the most worthy cause, namely, **the education of worthy candidates for the priesthood.**

We suggest that you subscribe to

ST. AUGUSTINE'S MESSENGER

Subscription price 25 cents a year

SEND YOUR SUBSCRIPTION TODAY!

St. Augustine's Messenger
Bay St. Louis, Miss.

Rev. Father:

Please enter my subscription to St. Augustine's Messenger.

Name.....

Address.....

City..... State.....

MASS INTENTIONS WELCOME

We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the Seminary. We shall be grateful to the Rev. Clergy if they will kindly consider us when making disposition of their surplus intentions. We are in a position to accept intentions for Triduums and Novena of Masses, also the so-called Gregorian Masses (thirty Masses said on thirty consecutive days). All intentions forwarded to us are guaranteed prompt and conscientious attention.



ST. AUGUSTINE'S messenger

Volume XVI

MAY 1939

Number 4



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A Priest in your family

If you were to ask Christ, "Lord, what gift shall I make Thee?" He would reply, "My child, give me first thyself, and then give me a priest. For priests I need, priests who can feed my flock, and guard my sheep. Priests for the Southern missions."

The way is pointed here how *you* can acquire a spiritual priest-brother or a priest-son by taking to your heart a worthy candidate of the Society of the Divine Word, who has been called by God to follow a life of sacrifice in the Religious Life.

This can be done by contributing towards *the education of worthy candidates for the priesthood*. Therefore, we trust in your Christian charity for assistance in preparing laborers for the harvest which indeed is great.

The following figures will serve for your consideration. Select one or the other according to your means.

Blessed is the family that gives to God an anointed soul.

A Perpetual Scholarship.....	\$5,000.00
Complete Scholarship for one candidate.....	2,500.00
Four-year Scholarship for one candidate.....	1,000.00
One-year Scholarship.....	250.00
Expenses for four candidates a month.....	100.00
Expenses for one candidate a month.....	25.00
Expenses for one candidate a week.....	5.00
Expenses for one candidate for half a week.....	2.50
An alms which most readers can afford.....	1.00

Reverend and dear Father:

*I enclose the sum of \$.....for the education of well
deserving and poor missionary candidates.*

Name

Street

City..... State.....

ST. AUGUSTINE'S messenger

Published four times a year, January, March, May, November, by St. Augustine's Seminary, Bay St. Louis, Miss., for the education of a native clergy.

Entered as second-class matter January 26, 1926, at the Post Office of Bay St. Louis, Miss., under the Act of March 3, 1879.

Subscription 25 cents a year May, 1939 N. L. Schuler, S.V.D., Editor



The Call



*So many others I might ask,—
Yet I am calling thee!
And still thou hesitatest, child,
To come and follow Me?*

*Each sacrifice I will repay—
The great ones and the small—
None shall be lost in Heaven's Count,
When I am Judge of all.*

*Come! I shall make thy burden light,
My yoke a bondage sweet,
That shall bring gladness to thy heart
And swiftness to thy feet.*

*Come! give thy will, thine all to Me,
And live forevermore!
Each sacrifice thou makest now
In My own Heart I'll store.*



*And when life's pilgrimage is o'er,
With thee I'll keep My tryst,
In Heaven's Court thou shalt be called.
A chosen one of Christ.*



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A chosen one of Christ.*

Lead Kindly Light

By John W. Bowman, S.V.D.

ON the occasion of the consecration of the Most Reverend Duane Hunt, D.D., as Bishop of Salt Lake City, Utah, in October, 1937, it was made known that the number of converts who have attained the ranks of the Hierarchy in the United States had been raised to twelve. Representing five distinct Protestant denominations, they were gathered into the bosom of Holy Church from the ranks of the clergy and of the laity. This fact deserves a modicum of attention, since it bespeaks the noble spirit of the Catholic Faith. The best she can offer—the highest dignities—are attainable by all without discrimination.

As surprising as that news might have been, it will perhaps be more surprising to know just what kind of role the converted Negro has been playing, and continues to play in the Catholic Church of America. A consideration of this phase of Negro Catholic life will surely be

profitable. The accomplishments of Negro converts should be viewed with an appreciative and grateful eye. Their achievements will be a reminder to Catholic-born Negroes to bestir themselves to greater activity.

I wonder how many are aware of the fact that a comparatively large percentage of our colored American priests were converted in youth from the several non-Catholic denominations of this country. By "converts" I mean those who as boys were more or less full-fledged members of another religion, or who at least were adept in the art of "getting happy", or who at one time or another became acquainted with the mourner's bench. You will agree with me that the distance from any form of non-Catholic religion to the Catholic Church is very great, even though you place the two churches in juxtaposition. And yet, approxi- (Turn to page 54)



The saving waters of Baptism are poured over the heads of 125 converts by 12 Divine Word Missionaries in St. Anselm's Church, Chicago

A Gem of Purest Ray Serene

By Alexander Leedie, S.V.D.

WHEN the stream of mortal life on earth has ceased to flow, having emptied itself into the yawning abyss of eternity, there will be innumerable and surprising happenings to be viewed. Many a humble soul who, while abiding here on earth passed his or her life in almost utter obscurity, will be seen as occupants of box-seats in the kingdom of heaven. As I pen these lines I have before me a mental picture of such a soul who has been for the past twelve years sleeping the sleep of the just.

On September 14, 1926, at the Home for Dependents, Welfare Island in the City of New York, Mrs. Hester Smith entered into eternity. Her earthly remains lie in the quiet of Calvary Cemetery, New York. Throughout her mortal life, she was just another small flower planted in the garden of this world, blossoming for a time, withering and finally dying known only to a few besides her God.

But to those few who knew her, she was a source of cheer and inspiration, a character to be emulated when the shadows of sickness, sorrow and disappointment darken life's sun. From her infant years till the very day she died, suffering and loneliness were her portion. She never felt the warm embrace of a loving mother. Her experience of the happiness of a family circle that she could call her own was of brief duration. She never knew what it meant to be in robust health; yet, in spite of these trials of life, she could smile and bear them all with a true spirit of resignation to God's holy will. During the four years of my acquaintance with her, I cannot recall that she ever once complained about her plight. Words of thanksgiving were ever on her lips. In a word,

she was endowed with the true Christian spirit of suffering, imitating in her own humble way her Lord and Master. She bore her cross of life with eyes ever focused on the happiness of the life to come.

It was through one of my teachers, a Sister in our parish school, that I came to be acquainted with Mrs. Smith. Her abode was a single room, rented from a family in a three-story tenement. My assistance consisted in running errands for her to the nearby stores and purchasing whatever necessities she might be in need of. Among the items purchased from time to time was tobacco. It was something novel to see this old lady usually seated by a window gently puffing on an old corn-cob pipe. This habit of her's caused me, out of childish curiosity, to make more visits to her room than were necessary just to watch her smoke that pipe. A painful leg ailment kept her confined to the room for the greater part of the year, and it was only with considerable difficulty that she dragged herself to the porch to enjoy a spell of sunshine during the summer months. Day after day, I paid my accustomed visits to see if she were in need of anything. Each day I was greeted with a pleasant smile, despite the fact that her frail body, slightly bent with age, was often racked with pain. Oftentimes, she had some very interesting stories to tell me of bygone times especially of the Civil War. Mrs. Smith always wore her rosary attached to a girdle encircling her waist. It was her constant companion during those long, quiet and often lonely days spent in her room, as well as the many sleepless nights that were her lot. Once a month, the

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assistant pastor from the parish church brought her Holy Communion, and I doubt whether a child prepared more fervently for the reception of her Lord and God than she did. The Protestant couple with whom she lodged often marvelled at the cheerful and resigned manner in which she bore her lonely existence; but, little did they realize that in her Faith, Mrs. Smith had found the true meaning of life and its concomitant sufferings. She had learned to lean on God for support. "I can do all things in Him who strengtheneth me" was a guiding principle of her life.

At the time of my first meeting Mrs. Smith she was 102 years old. Although considerably handicapped by physical infirmities, she, nevertheless, kept her little room scrupulously clean and managed to prepare her own meals. In this extreme old age, she did not have a single living relative and was entirely dependent upon the charity of a few cherished Catholic friends. It was they who paid for her board and lodging and by their timely visits brightened up her life abundantly. By showing such solicitude and charity towards Mrs. Smith, they knew they were doing it to Christ Himself. Did He not say: "What you have done unto the least of my brethren you have done unto me!"

More than once I was tempted to question her about the past but a peculiar feeling of respect for this aged woman prevented me. As a youngster, it was not my place to inquire into such affairs. For two years, I continued to do little chores and assist her in any way I could. At length, however, her health declined to such a stage that her friends deemed it more advisable to commit her to an institution where daily medical care would be given her. She was, accordingly, placed in the City Home for Dependents, N. Y. C., where she lin-

gered until her death in 1926. While at the home, Mrs. Smith spent the greater part of her time in prayer. Physically, she was incapable of helping herself or others; spiritually, she was a mighty dynamo generating merits by her prayers and sufferings for herself and others. Two daily habits of hers were to say the Rosary and make the Stations of the Cross on her special indulgenced crucifix for all who befriended her in any way. Having been accustomed to privacy, it was no easy task to fall in line with institutional life. Nevertheless, she bore all trying conditions and circumstances with great patience and courage, thanking God rather than complaining about her appointed lot in life. When at length the evening shadow of death descended upon her, Mrs. Smith was ready to go home to God. She breathed forth her last breath in a most peaceful manner on September 14, 1926, her 106th birthday.

Twelve years have passed and most of her acquaintances have followed her to their reward. From the Sister who had introduced me to her, I gathered the following fragmentary account of Mrs. Smith's earlier life.

About the year 1809, a Quaker Abolitionist, and a resident of Philadelphia, Pa., while travelling through the South, bought Mrs. Smith's mother from slave-holders. Bringing the woman North, he engaged her as a domestic in his household. Shortly after her arrival in Philadelphia she married and a girl, Hester, was born of the marriage. Both mother and father died while the girl was still an infant. The kind mistress of the house, where Hester's parents had continued to work after their marriage, reared the child until she was fifteen. One of the sons in the household was a constant annoyance to the little orphan child. He had a very fiery and irascible

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Mary, Queen of May

FOR us Catholics it is the most natural thing in the world to call Mary the Queen of May, to decorate her altars, to sing her hymns, and meditate on her life. She is so much like a flower in her purity, humility and beauty that we quite compare her to a sweet-scented violet, a gleaming lily, a glowing rose. She was God's violet and God's lily and God's rose, and all because she was and is God's virgin-mother. Her beauty has inspired all the arts and caused our more pious ancestors to dot forest and meadow with little shrines of the Madonna, to adopt the charming custom of the Angelus, to name so many of their children after the sacred name of Mary. To pray to Mary under her various titles, as enumerated in the Litany of Loretto, became a matter of course, like the beads and the medals and the scapulars. No careful observer

can fail to see that modern womanhood is slipping further and further away from the ideal presented by Mary, the mother of Jesus, just as men through a peculiar blindness become estranged from Christ. We feel, when the world is going away from Jesus and His Mother, evil days must befall it, days of hatred and confusion, days of darkness and revolution. In many appearances to some favorite children, Mary has warned mankind, has expressed her love, but also her fear. Many people seem to come to a great spirituality in our days, but many more, also many Catholics, seem to grow more superficial, more worldly, and in their lives hardly distinguishable from their pagan neighbors. Mary, Queen of May, pray for us; help us, thy forgetful children, and lead us back to a deep unending love of Jesus, thy Son.

—Christian Family



Hymn To Mary

At morn, at noon, at twilight dim,
Maria, thou hast heard my hymn:
In joy and woe, in good and ill,
Mother of God, be with me still:
When the hours flew brightly by,
And not a cloud obscured the sky,

My soul, lest it should truant be,
Thy grace did guide to thine and thee;
Now when the storms of fate o'ercast
Darkly my present and my past,
Let my future radiant shine
With sweet hopes of thee and thine.

Edgar Allen Poe

Lead Kindly Light

(Continued from p. 50)

mately twenty-five per cent of the Negro priests of American soil have traversed that distance within the brief span of some fifteen or twenty years.

To particularize, so great was the enthusiasm for things Protestant in the case of one of these convert-priests that he was driven by sheer ardor to leave his home, at the youthful age of seventeen, to study for the ministry and at the same time to fight the Catholic Church. The dual purpose necessitated a deep study of the Catholic doctrine, which like a gentle current pressed on every side and brought him in spite of himself nearer to the Church. One year later the once ardent apostle of Protestantism was at the feet of Holy Mother Church, and in complete submission received the cleansing waters of Baptism.

And if I be allowed at this juncture to make a digression to the British West Indies, two of the most outstanding Negro priests in those parts are converts. The one, ordained at the rather advanced age of forty-two, has spent the second forty years of his life in so conspicuous a manner as to earn for himself the title of "builder of churches." He edited the *Catholic Standard* for many years and was regarded as an authority in Church History. The other, a highly gifted priest, has been doing splendid work in our own country in interracial circles by dint of scholarly lectures and timely articles.



Graduates from a Catholic School, St. Elizabeth's, Chicago, in charge of Divine Word Missionaries and Sisters of the Blessed Sacrament

It must be said, to their credit, that these convert-priests have mapped out a plan which Catholics, new and old, should follow. They are living examples of what can be done. They are ministers of Christ, and to use Saint Paul's boast, they are more.

Running the convert-priests a close second, if not surpassing their percentage, are the many colored Sisters who have worshipped God in different forms of religion. It is, indeed, a pity that their number is not so readily ascertained, but the fact remains that there are many. Who can estimate their influence for good, leading as they do, a life hidden with Jesus in God? The life of the late Superior-General of the Oblate Sisters of Providence, Reverend Mother Consuella, herself a convert, can serve as an example.

What has been said about the priests and Sisters may be applied to our Negro Brothers as well, since a representative number of them are converts. In one of the two communities of Negro Brothers more than half were converted in youth.

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A Broadway Scenic Designer

THE story of Perry Watkins, Negro artist, who in three years rose from the bottom of the theatrical profession to become Broadway's first Negro scenic designer, appeared in *Opportunity*, by Edward Lawson.

There had never been a Negro scenic designer on Broadway stage until Perry Watkins was assigned by Producer Guthrie McClintic to prepare the sets for "Mamba's Daughter," which is starring Ethel Waters.

Today the tremendous success of that play presages a brilliant future for the young Negro artist and draftsman who only a few weeks ago was a comparatively unknown cog in the Federal Theatre Project's backstage machinery. A close student of the theatre, although his personal association with it dates back only three years, Perry Watkins has proved once for all that Negro artists are capable in this field where a high degree of technical knowledge, coupled with a keen imagination, are the primary requisites.

Watkins has pioneered in the most important task of providing a new color synthesis of background, costume, and light for the Negro on the stage—a problem which has been given scant attention in the past. He has tried to eliminate on the one hand the pastiness of facial color that has always plagued the olive-skinned Negro wearing grease paint, and on the other hand the lack of definition of the features of the dark-skinned members of the cast who usually must work without make-up. Emphasizing, rather than minimizing, the wide variations of pigmentation of Negro actors has been his special problem, and in its solution he has had to utilize nearly every trick of a very tricky trade.

His success in tackling this problem, achieved already to an extent in the drama that has established Ethel Waters as one of America's most capable actresses, is certain to increase the efficiency of the Negro actor and make his productions more eloquent and effective. It may even bring about a renaissance of Negro drama on the Broadway stage.

During his first year with the Federal Theatre he was assigned to work from time to time in nearly every department. He helped to construct, cover, and paint scenery for the highly successful production of "Macbeth," he dyed material for costumes, he painted drops, he spent long evenings learning to operate the electrical switchboard. It was while laboring with this highly complicated mechanism that he first came up against the myriad problems presented to the light expert by a Negro cast.

Two productions for which he designed sets and costumes were abandoned by the Project because of script difficulties, but undiscouraged he saw the third—an adaptation of George Kelly's "The Show-Off"—go on the boards on March 8, 1937.

It was on the strength of his three-year record of achievement that late in 1938 he was engaged to design the entire production of "Mamba's Daughter."

Today, with this production a box-office success, he already has made a point that Broadway producers cannot easily overlook—he has proved beyond the shadow of a doubt that Negro artists lack neither the knowledge nor the imagination so necessary for success in the work of theatrical designing.

VOCATIONAL

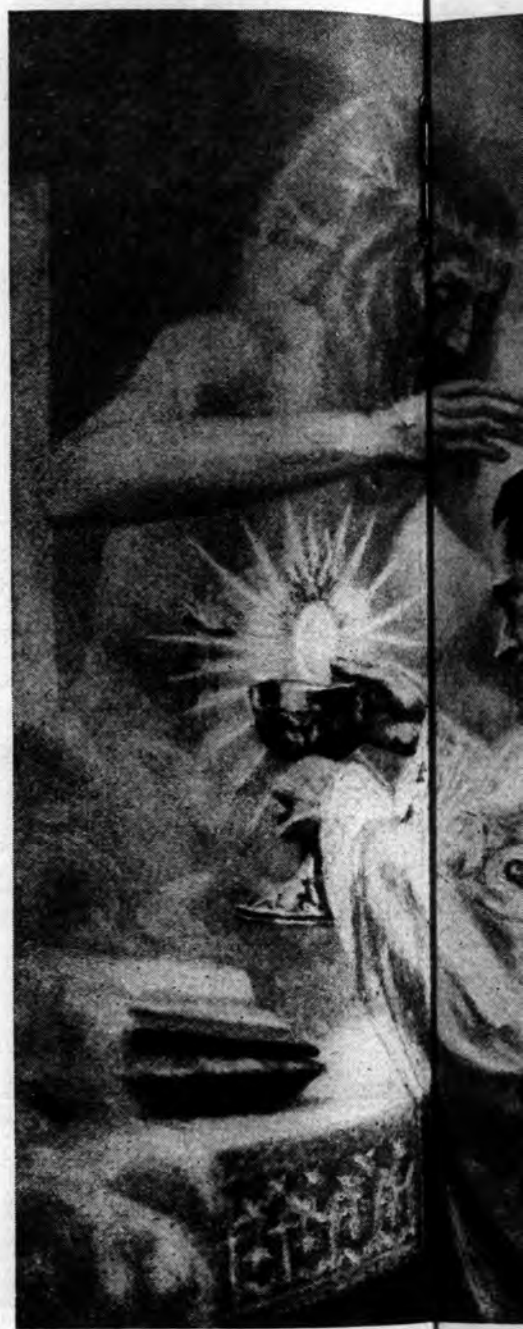
Priest of Jesus

A Touchdown for Christ

WITHOUT hesitation, I could tell what your thoughts centered on when you heard that Saggau or Goldberg were "tearing madly" across the field for those touchdowns. Did you not think, "O boy! if only I had a chance, I'd show them I could do the same—I would make the crowd howl like mad if I were out there."

But how long are you going to hesitate to jump into the line of scrimmage and go crashing through center for a goal? Young man—wake up! You have a chance to be the best halfback, quarterback, or guard, or left tackle, or anything you want! You can have the grand cheering of a far greater crowd than ever did a product of the grandest of teams. And how they will applaud!

Did you ever think of carrying a soul, just as carefully as you would that ball across the field of life to that eternal goal, making a grand touchdown for Christ? Yet—you can do this, it is in your power. Did you not often admire a Knute Rockne who coached to victory so many elevents? Have you wondered within the depths of your own soul, "Could I be as great?" Yes, you can. For, think of this: on your way to the "Eternal goal-post," you can carry more than one ball (one soul). You can carry as many as you have time to snatch from life's "muddy field" and take along with you. Maybe you'll reach the goal with grimy hands and face, tattered clothes, and spikes full of "Mother earth," but she won't have any claim on you, for you will have "stopped just to conquer." And now you will kick off those spikes and go forward to meet a far more magnificent "Captain" than any college ever produced.



**To live in the midst of the world without w
To be a member of each family, yet belong
To share all sufferings; to penetrate all sec
To heal all wounds; to go from men to God
To return from God to men to bring pardon
To have a heart of fire for charity, and a h
To teach and to pardon, console and bless
O priest of Jesus Christ.—Lacordaire.**

Boys, if you are interested in ben

The Reverend Re

St. Augustine's Seminary

of Jesus Christ

THOUGHTS

Home Runs for Heaven

IT'S the last half of the ninth inning, the bases are full, both sides anticipate victory. Your name is called as "pinch hitter." Go you must to the plate with confidence in your captain's choice. Already the pitcher is weakening and the fans "cheer wildly" when they see you take up the bat. You swing hard, hit the ball, and "tear" around those bases until you are safe at home. Before, you had admired Greenberg, Gehrig or DiMaggio, but now—"You have met the enemy and he is yours."

This "home run" might have been a big thing in your life—but what would you say if you saw the Negro missions, "white unto the harvest," and you were called to make a "home run" there? *Would you not accept your vocation with strong confidence in the choice of Christ your Captain with whom you never can fail...* How can you? The great founder of the Society of the Divine Word said, "The help of God will never fail those who trust in Him." Christ has said, "I am thy reward exceeding great," and that is what men look for in this life—the reward. That is why they undertake huge enterprises—for the reward—money. But the money which your Captain will give you will be "red gold," your achievements dyed in His Blood. But first you must reach that "home base." *So while all the Catholic world cheers you, a potential heroic missionary, in the Southern missions,—be obedient, do your part. Thus, when you come to the home*

plate—heaven, heavily laden with rich booty, all the heavenly lookers-on, with the great Arbiter of the game of life, Christ and His Royal Court, who saw your great risks, your daring ventures, your noble sacrifices, will give you a beautiful welcome, a real warm "home-coming," where you will forever be fully satisfied by seeing God Himself. Here your "toastmaster," Christ, will pronounce the sentence of final victory over the foe, "Well done, you good and faithful member, because you have carried these souls victoriously to their eternal goal, receive the "trophy"—Eternal Life."

world without wishing its pleasures;
aily, yet belonging to none;
netrate all secrets;
m men to God and offer Him their prayers;
o bring pardon and hope;
arity, and a heart of bronze for chastity;
sole and bless always;
cordaire.

Interested in being a priest, write to:
Reverend Rector

Bay St. Louis, Miss.

The Negro Family

Editor's Note: The following is an extract of an article in regard to the Negro family which appeared in the SOCIAL PROBLEMS, written by Mary Elizabeth Walsh, Ph. D., of the Catholic University.

PARENTS who are seeking to maintain the ideal of the Christian home are confronted by many difficulties as the full force of harsh economic conditions and the uncertainties of contemporary life bear down upon them. If this condition is true of white parents—who after all have many advantages and opportunities—how much more true it is of *Negro parents*, since the latter group must frequently struggle against overwhelming odds.

Poverty is an exceedingly pressing problem among our Negro population group and the resulting hardships make a normal home life extremely difficult for a large number . . . The Negro man is usually paid such very low wages that it is impossible for him to support a family even when he is working full time. This necessitates the mother seeking employment, also at a low wage. With both parents working, the income of the home is still inadequate, and the children who are thus left to take care of themselves are seriously neglected.

Most good parents try very hard to provide a cheerful and attractive home for their children. They want their children to enjoy being there and to bring their friends home rather than to seek friendship and recreation among the physical and moral dangers of the

city streets. However, a large proportion of Negro parents are forced to live in the crowded streets . . . The unpainted, sagging houses are frequently in a state of acute disrepair. . . . Usually the city authorities do not bother to mend the holes in the paving of the streets or to collect the garbage at regular intervals. In such drab surroundings the Negro parent must try to make a home. . . .

Insanitary living conditions and extreme poverty result in many health problems among the Negro group. Economic circumstances



Lilies of the Field for the Lord's Harvest-home

prevent the family from receiving proper nourishment and medical care. . . . Many Negro children are handicapped early in life by poor health. About 75 per cent of them are victims of rickets, a disease caused by undernourishment. . . .

One of the hardest conditions that the Negro parent has to face is the difficulty of improving his condition, and providing for the future of his children. In a democratic country, economic advancement is dependent to a considerable extent upon educational and vocational opportunities. Here again the Negro is handicapped. In 1930 it was found that approximately a quarter of a million Negro children of elementary school age were not attending school at all. The Negro school term in those states maintaining segregation in 1928 averaged thirty days less than for whites, and per capita school expenditures for the Negro children were only about one-fourth the amount spent on the white child. This means that many Negro children have relatively poor schools, and that a considerable number receive no education at all. Vocational opportunities are more limited too among the group since many industries and businesses will not hire Negroes except for menial work and for the lowest paying jobs.

The discriminations and differentials to which the Negro is subjected are the result of certain peculiar beliefs held by the dominant majority in this country about him. These people have the idea that because of their race Negroes are intellectually inferior and not capable of making much progress. This idea is entirely erroneous and there is no scientific evidence to bear it out. Certain individuals among the Negro group may be dull just as

individuals among the white group may be dull but this dullness is not true of the race as a whole since it includes many brilliant and talented members. The difficulty is that the white person is accustomed to make generalizations about the Negro which are not borne out by careful study. Then, too, the white person has certain mental pictures of the Negro made popular by the newspapers and the cinema, which paint him as comic, irresponsible fellow, as a potential criminal, or as an exotic of African extraction. Rather it should be realized that Negroes are native Americans who act and live like other Americans when they are given the chance to do so. An important element among the group are thousands of hardworking, conscientious parents trying to bring up their children in the right way despite the many problems which confront them.

The racial prejudice resulting from incorrect ideas on this subject is a very destructive force. It intensifies the burdens of the Negro parent and it is a handicap to our missionaries who are laboring to bring the light of faith to our Negro brothers. These missionaries tell us that in many instances their work is made fruitless by the unfriendly attitude of white people who set the bad example of racial hatred instead of fraternal charity. That is a terrible responsibility for any person to assume—namely, the keeping of souls from God. The serious Christian should rather have a sympathetic attitude and do all that he can to lighten the heavy load of the Negro both from the standpoint of justice and of charity. Then the ideal of the Christian home can be quickly spread among this large minority group.

The Negro Missions

THE gage that best measures the condition and the immediate prospects of religious work among the Negroes is the number and the character of the priests who are devoting themselves to this ministry. Each year this gage registers a substantial increase in the number of trained and experienced priests in Negro work. At the present time 315 such priests are attached to Negro parishes and missions. This signifies an increase of 14 during the past year, and an increase of 135, or almost 50 per cent, during the past twelve years.

Behind the lines or alongside the lines are 50 other priests who are engaged in institutional work, in seminaries preparing candidates for the ministry among the Negroes, or in administrative work at headquarters.

The majority of all these priests are members of religious societies which are specially dedicated to the evangelization of the Negro. Most of the others belong to other missionary orders. The personnel of the Negro missions is thus made up of priests who have volunteered for missionary work, and who expect to make it their life work, and who have been prepared by special training for their vocation. Although the difficulties of the Negro missions today are less formidable than those which 50 years ago confronted the pioneers and required of them almost the heroism of a Peter Claver, a large measure of apostolic zeal and of genuine disinterestedness is still demanded of priests who labor in the colored harvest. The lives and the work of these priests show that they meet these requirements.

The new recruits to the Negro ministry made it possible last year to organize four new mission-par-



Way Down Upon the Suwanee River

ishes and to strengthen the staff of several of the larger Negro missions. The new mission-parishes are located at Queen City, Texas, Plaisance and St. Martinville, La., and Greenville, S. Carolina, at all of which places suitable chapels and other necessary accommodations have been provided.

The Negro missions continue to show themselves to be active missions, not static little parishes. Their membership in most cases is being steadily augmented by the recovery of lapsed Catholics and by the accession of converts. According to the reports for last year the number of converts received into the Church during the preceding twelve months was 4,938. This number accounts for over 7 per cent of the total number of converts reported for the entire United States. Yet the Negro missions number only 234 out of a total of 18,291 parishes in this country. This large yield of Negro converts represent a mission-mind-

ed clergy and people . . . The Negroes are to be led into the Church only by earnest effort.

The main avenue of approach to the Negro is by the Catholic schools. The mission schools appeal to the non-Catholic parents and they welcome his children, for they represent Christ, the Light for the revelations of the Gentiles. The school thus serves to break down prejudice against the Church and to bridge over the chasm between the Negro and what seems to most of them a white man's institution. Contacts through the school often result in the conversion of parents and relatives of non-Catholic pupils and prepare for conversions among the more mature pupils.

The development of this great aid, the Catholic Negro schools, has gone hand in hand with the growth of the missions. They now number 217. Three new schools were opened last year, at Selma, Alabama, Tyrone, La., and Toledo, Ohio. Attendance has increased by 1,374 pupils. At the present time 1,253 Sisters and 224 lay teachers are engaged in these schools, representing an increase of 50 per cent during the past twelve years. The majority of the religious teachers are members of sisterhoods dedicated to work among the Negro. The others are the representatives of large communities who make this contribution of service to the mission work. The lay teachers are for the most part products of Negro Catholic normal schools.

Some of the missions are fortunate in having other religious or lay assistants, who are engaged either entirely or at least part time, as parish visitors, catechists, or social workers. In cities with a scattered Negro population, such as Philadelphia, Newark, Jersey City, St. Louis and (Turn to page 64)

LEAD KINDLY LIGHT

(Continued from page 54)

One explanation, for all that is said above, rests with the gratifying growth of the Church among the Negroes. As a Catholic paper pointed out about two years ago, Negro converts are ten times as frequent as white converts in the United States in proportion to population and the number of priests working among the two races. The statistics of the last three annual reports of the Secretary of the Commission for the Catholic Missions among the Negroes and the Indians bear out this contention:

Year	Converts	Priests	Churches	Schools
1935-36	4,247	281	224	214
1936-37	4,480	301	228	215
1937-38	4,913	315	234	217

More than 13,000 adult converts were gathered into the Church during those three years. The observant eye will see in these figures that each succeeding year marks an increase of more than 200 over the last year. The increase has been in proportion to the increase in the number of priests laboring in the field. During the last two years, over seven per cent of all converts in this country were among Negroes; and yet the proportion of priests among Negroes to the rest of the clergy is something like one to a hundred.

Without a doubt, this great number of converts is due to several contributing causes, among which must be reckoned the self-sacrificing zeal of hundreds of priests and more than a thousand Sisters. Add to this the material assistance given by charitable soul, with a view to furthering the Negro apos-

tolate, and you will have two powerful factors in convert-making. And still a little is due to the Negro's attitude towards religion, in general, and towards the Catholic Church, in particular. To quote from the annual survey of the Missions (1936-1937): "Within a fifteen-year period the missionary personnel has been enlarged by fifty per cent, but the annual number of converts has been increased one hundred per cent . . . It shows that the Negro converts are being made even in greater measure than convert-makers and mission centers are supplied."

Negro converts are not all of a kind. They follow no stereotyped pattern. They have not only come over to the Church in numbers, but have brought to her a freshness and vigor seldom met with in other walks of life. They have come, a host of zealous workers, often setting a pace for Catholic-born Negroes to follow. It is a common experience to meet them in the several colored parishes in these United States doing work outstanding, in the truest sense of the term. They seem to be at some pains to impress upon all their appreciation for their new-found Faith. They work as though they were trying to make up for the time spent on the other side. Considering these facts, who is not reminded of the Scriptural verse: "The children of darkness are wiser in their generation than the children of light." What an example to Catholic-born Negroes! No encomium can praise them too much.

Much spade work can be done on the part of Catholic-born Negroes. Those of us who have had a Catholic background for generations cannot thank God sufficiently for it. Yet, we should actualize our gratitude by doing more propaganda work. The generality of us cannot but be impressed by the spirit of our separated brethren, a tangible proof of which is their readiness to enter the Church and to pray side by side before the altar of God. We, too, ought to impress them, by leading lives in keeping with persons who are firmly rooted in the Faith.

Then, there is the spirit of solicitude which we should foster towards their spiritual well-being. Ours is a Church universal. We



should be made known. Nothing makes a man more comfortable in a Catholic Church than the feeling that his presence is desirable. In this way we can hope to bridge over the chasm that exists between Catholics and non-Catholics, so that the kindly light of God's truth might encircle them and lead them to the portals of Truth.

She has reason to smile—she has just made her First Holy Communion

A GEM OF PUREST RAY SERENE

(Continued from page 52)

temper. One day in a fit of anger he attempted to strike her. Rather than run the risk of becoming involved in any such future scenes she left the household and sought employment elsewhere in Philadelphia. During this time, she met a Protestant clergyman, a Rev. Smith, whom she married. Two children were born to them, but the hand of death snatched them away while they were still infants. The husband followed five years later. At the tender age of twenty she was a widow and childless. Heartbroken she left Philadelphia and went to New York City, to forget these early trials that filled her life. In the city she made her living by cooking and rendering other domestic services for wealthy families.

Her health was never the best, but despite physical sufferings and the load of sorrows that still weighed heavily upon her, Mrs. Smith was compelled to work or starve. Life became nothing more than eking out an existence, a time of dreaming of the past and the happiness that could have been hers if circumstances of life had been in her favor. Just at this stage of life a light of hope and sunshine shone brightly, dispelling the darkness enveloping her troubled soul. It was the light of Faith, accompanied by the soft, comforting and inviting voice of the Master: "Come to Me all ye who labor and are burdened and I shall refresh you." The manner of her conversion and what brought it about I am at a loss to say. The fact remains, however, that Mrs. Smith became interested in the Catholic religion and in due time was received into the Church. Henceforth, in her new Faith, she found a source of peace and consolation. The spirit of Christian

charity manifested towards her by her newly acquired Catholic friends made a lasting impression upon her. At one time, while suffering from frequent hemorrhages, Mrs. Smith's health became so impaired that the doctor advised her to leave the city for a more healthful part of the State and remain there until she had regained strength enough to continue working. A parish priest and his mother, learning of her plight and knowing that she had not the means necessary to carry out this advice, came to her rescue. The pastor and his mother succeeded in accumulating the required sum of money and sent her to the mountains in upper New York State. Upon her return to the city after a prolonged convalescence she resumed the arduous task of making a living. The years came and went until at length old age and sickness forced her to desist from work. Charity once again came to her assistance in the guise of a few Catholic friends who from their own purses supplied her meagre needs. They chose a quiet place of habitation for her on the northern extremity of New York City. Here they knew Mrs. Smith would not be annoyed by the continuous noise and bustle that fills the atmosphere of any large metropolis. It was an ideal place for her to spend her last days on earth.

Friends paid all the funeral expenses and saw to it that Mrs. Hester Smith was laid to rest with every prescribed ceremony of Catholic ritual. A Requiem Mass was celebrated in the Church of Corpus Christi, N. Y. C., after which interment took place in Calvary cemetery.

The simple, uneventful story of Mrs. Smith's life has been told but the memory of her earthly sojourn lingers on. As often as I think of her, peacefully reposing in the sleep of death, I cannot help recalling

those beautiful lines of the poet Gray:

*"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean
bear;*

*Full many a flower is born to blush
unseen,*

*And waste its sweetness on the desert
air."*

There is a little message behind this narrative, for all American Catholics. When one reflects that only 300,000 out of 13,000,000 Negroes are Catholics in this country, he must admit that the number is negligible. To a race that is struggling ever upward and onward though constantly buffeted and battered by the raging billows of human injustices, the Catholic Church, the bark of Peter, stands aloft as their hope, consolation and salvation. Catholic America must become more conscious of the fact that the words of Christ: "Them also I must bring that there may be but one fold and one Shepherd," were not spoken by the Saviour to the exclusion of the American Negro. The few of the race that have been incorporated into the pale of the Church have shown, in no uncertain terms, that the Catholic Church is their true home where genuine and lasting happiness is to be found. His Eminence George Cardinal Mundelein, Archbishop of Chicago expressed this thought most forcefully at the Eighth National Eucharistic Congress. He said: "The great colored population of the colored race in the United States belongs in the Catholic Church. It will never reach its destiny until it has been gathered. They will never have real happiness until they have found their home there. God wants them there; they are His beloved children. They make splendid Catholics; they are docile, obedient, generous and most deeply religious. They become attached to their priest, as do their children to the beloved Sisters that teach them.

They love the ceremonies of the Church and to pour forth their hearts in song to God. And these the Lord wants; the Sacred Heart of Jesus cries out for them; even as for you and me: "Them also I must bring that there may be but one fold and one Shepherd."

Mrs. Hester Smith is a fitting example of such a colored Catholic. Once converted, her Faith was everything and life was lived for a purpose; without it, I dare say it would have continued to be an aimless existence. May the day dawn when the entire Negro race will rest secure within the shelter of the Catholic Church.

THE NEGRO MISSIONS

(Continued from page 61)

Milwaukee, they have been very helpful in bringing the first knowledge of the Church to large numbers of non-Catholics.

It is but just to call attention to the satisfactory condition of the Negro missions and to the promising outlook for the continuance and the enlargement of their usefulness. But, gratifying as all this is, it is also but just to call attention to the relatively small effort that even now is being made to bring the Negroes of the United States into the Catholic Church. There are 13,000,000 Negroes in this country. Only 2 per cent of this number are Catholics. The migration of three millions to the large cities of the North within recent years has made a multitude of souls accessible to effective missionary efforts. The disorganization of the rural economy of the South has resulted in large movements of the Negro population within these states and in a weakening of old religious and social ties. The question is, will these opportunities be more adequately used? The answer is, more apostles and means to support them.

—Our Negro and Indian Missions.

Our Mother Of Perpetual Help Novena

INTENTIONS: { May 1-9: The Fostering of Priestly and Religious Vocations
June 1-9: The Peace of the Sacred Heart for the World

Dear Friends:

From tending to swine, to administering the affairs of a diocese as its bishop, was, to be sure, a big change for St. Peter Damian. Yet, it did not happen all at once. He was pious, talented but poor. Moreover, he was considered as an extra expense to his family. Peter would have probably remained a swineherd were it not for his brother, Damian. Seeking to bring to the foreground those hidden good qualities, Damian gave his brother an opportunity to study. The result was that Peter became an exemplary religious, a zealous priest and a beloved bishop of the Church. How many Peter Damians there will be depends on the encouragement given to men to pursue their God-given vocation. Like a seed, a vocation needs to be given a chance to grow. One of the best means by which we can foster vocations is prayer, especially during this month's novena.

With the word, "peace," on his lips our much lamented Pius XI, the Pope of Peace, left this world. For seventeen long years, he had striven to promote peace. It was for the sake of peace among workers and employers, that he wrote the encyclical on labor. It was in the interest of peace in the family, that he penned his encyclical on marriage. For the sake of international peace he denounced Communism and other dangerous doctrines. Like a basket-ball game, the world is being contended for by the two opposing teams of Peace and War. Which of the two will make the goal? Why should not Peace be victorious since the world has been dedicated to the Sacred Heart of Jesus, the Prince of Peace, by Pope Leo XIII? That depends on one condition—our prayer. "Ask and you shall receive." May our prayers obtain for the world the peace of the Sacred Heart.

Send us your intentions a few days before the novena begins. Your intentions will be included in hundreds of prayers, if you join us in this monthly novena.

MAIL YOUR INTENTIONS FOR THE MAY NOVENA!

Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ _____

Name _____

Address _____

City and State _____

MAIL YOUR INTENTIONS FOR THE JUNE NOVENA!

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Mission Library

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ETERNAL FOOTPRINTS

BOYS — Are You Thinking of Your Vocation?
The Missionary Priesthood may appeal to many of you.

LIVES OF GREAT MEN ALL REMIND US
WE CAN MAKE OUR LIVES SUBLIME;
AND DEPARTING LEAVE BEHIND US
FOOTPRINTS ON THE SANDS OF TIME.

To leave footprints on the sands of Time, as statesman, soldier, or merchant, in Law, in Medicine, in Letters—all this is a lofty and laudable ambition.

But loftier far and more laudable far is the ambition to leave footprints, eternal footprints, on the sands of Eternity—to leave eternal footprints on eternal sands—to save immortal souls for God and Heaven in the sacred ministry of the Priesthood of Christ, and when the brief span of our life and apostolic labors is past, to find that we have laid up for ourselves, and for countless others, treasures in Heaven, "where neither the rust nor moth consume and where robbers do not break through nor steal."

VOCATIONS.
